24947

THE CHRISTIAN PRACTISE.

A

Sermon preached on the Act-Sunday *in S^t. Maries Church in Oxford. Iul.* 8. 1604.

By Roe. Wakeman Bachelor of Divinity and fellow of Balioll Colledge in Oxford.

1. Pet. 2. 17.

Feare God, honour the King.

Printed at Oxford by Joseph Barnes & are to be sold in Pauls Churchyard at the signe of the Crowne, *by Simon Watersonn.* 1605.

Points handled in this Sermon.

1 The cõſtant perſeuerance of the faithfull in their godly duties.	against all	Backeſliding Apoſtates.
2 Their mutuall conſent and agreement in their holy exerciſes.		Factious Schiſmatickes.
3 Their laudable frequenting the Temple, and the ſacred vſe thereof.		Anabaptiſticall Humoriſts.

24947

THE CHRISTIAN *PRACTISE.*

A Sermon preached on the Act Sunday in S. Maries Church in Oxford. Iul. 8. 1604.

The Text.

Act. 2. 46. *And they continued daylie with one accord in the Temple.*

WHEN the blessed Apostles (Right worshipfull and beloved in the best beloved Christ Jesus) [a] were all filled with the holy Ghost, and began to speake with other tongues, as the spirit gaue them vtterance, as [b] all were amased at this miracle, so some spared not to deride and [c] mocke them, as if (like *Bacchus* Priestes) they had beene drunke vvith new wine. Wherevpon S[t]. *Peter* [d] the servant and Apostle of Christ Jesus to free them from this false imputation of

[a] Act. 2. 4.

[b] Verse. 12.

[c] Verse. 13.

[d] 2. Pet. 1. 1.

intemperãce, maketh a moſt excellent Sermon in the audience of them all. Whereof there are [c] 3. principal parts. The 1. is ἐλεγκτικὴ, [f] arguing and reproving their blockiſh ſtupiditye, vvho thought them to be beſotted with wine that were ſanctified by the ſpirit of God. The 2. is διδακτικὴ, teaching and inſtructing them that Chriſt [g] whom they crucified vnto death and [h] God rayſed from death, receaved of his father the promiſe of the holy Ghoſt which they now ſaw & heard. The 3. is προτρεπτικὴ, [i] exhorting and perſwading them to a true and vnfained repentance, and amendment of life. Al which wrought ſuch notable and ſingular effects in his hearers, that of them that day, no leſſe then 3. [k] thouſand ſouls were added to the Church of God. For when the word was preached, they [l] heard it willingly, they receaved it gladly, their harts were wounded, themſelues were baptiſed, they cõtinued in the Apoſtles doctrin, they exerciſed brotherly kindnes,

[c] The ſũme of S. Peters Sermon.
[f] verſe. 15.
[g] verſe. 23.
[h] ver. 32. 33.
[i] verſe. 38.
[k] verſe. 41.
[l] *Vide vſq; ad finem capitis.*

24947

neſſe, they receaved the Sacraments, they diſtributed their almes, they made their praiers, they feared the Lord, they beleeved the Goſpel, they were all in one place, they were all of one minde, they were all of like affection. [m] The poore did not envie the rich, for there were none ſo rich: the rich did not deſpiſe the poore, for there were none ſo poore. Goods and poſſeſſions vvere ſold, wants & neceſſities were relieved, the lands, that by right of inheritaunce vvere proper vnto ſome, through a Chriſtian charitie and benevolence were made common vnto al. In a word if you will ſee a liuely deſcription of all thoſe godly exerciſes of thole newe Chriſtians then, and of all true Chriſtians ſince; looke back with me a little vnto my text, and there, if I bee not deceaved, you will finde the ſumme and *Compendium* of them all. *And they continued dayly with one accord in the Temple.*

[m] *Non invidebant divitibus pauperes, neq; enim erãt divites: non contemnebantur a divitibus pauperes, nẽ enim erant pauperes. Chryſoſt. in illud Pauli: oportet hæreſes eſſe.*

That is: [n] thoſe 3. thouſande ſoules, whom

[n] *Verborum ſenſus.*

whom S^t. Peter had lately converted vnto the faith, ° made not a flourish of religion for a moment, were not Professors for a day only, but as they began well, *they continued* wel the course of Christianity. In their harts they beleeved the truth, in their cõversation they practised what they beleeved. No tribulation imminent made thẽ Apostates from the faith, no temptation incident made them flie backe from a godly life. *They continued dayly* both in the Apostles doctrine wherein they were instructed, and in newnes of life, whervnto they were exhorted. *They continued dayly.*

° They cõtinued dayly.

P their wils were not divided, their thoughts were not distracted, their affections were not alienated one frõ an other in their holy exercises. the Spirit of vnity had so vnited and knit them togither with the bonde of loue, that there was but *one* minde, and *one* meaning, *one* wil, and *one* affection, *one* hart and *one* soule among them al. *They continued*

P With one accord.

24947

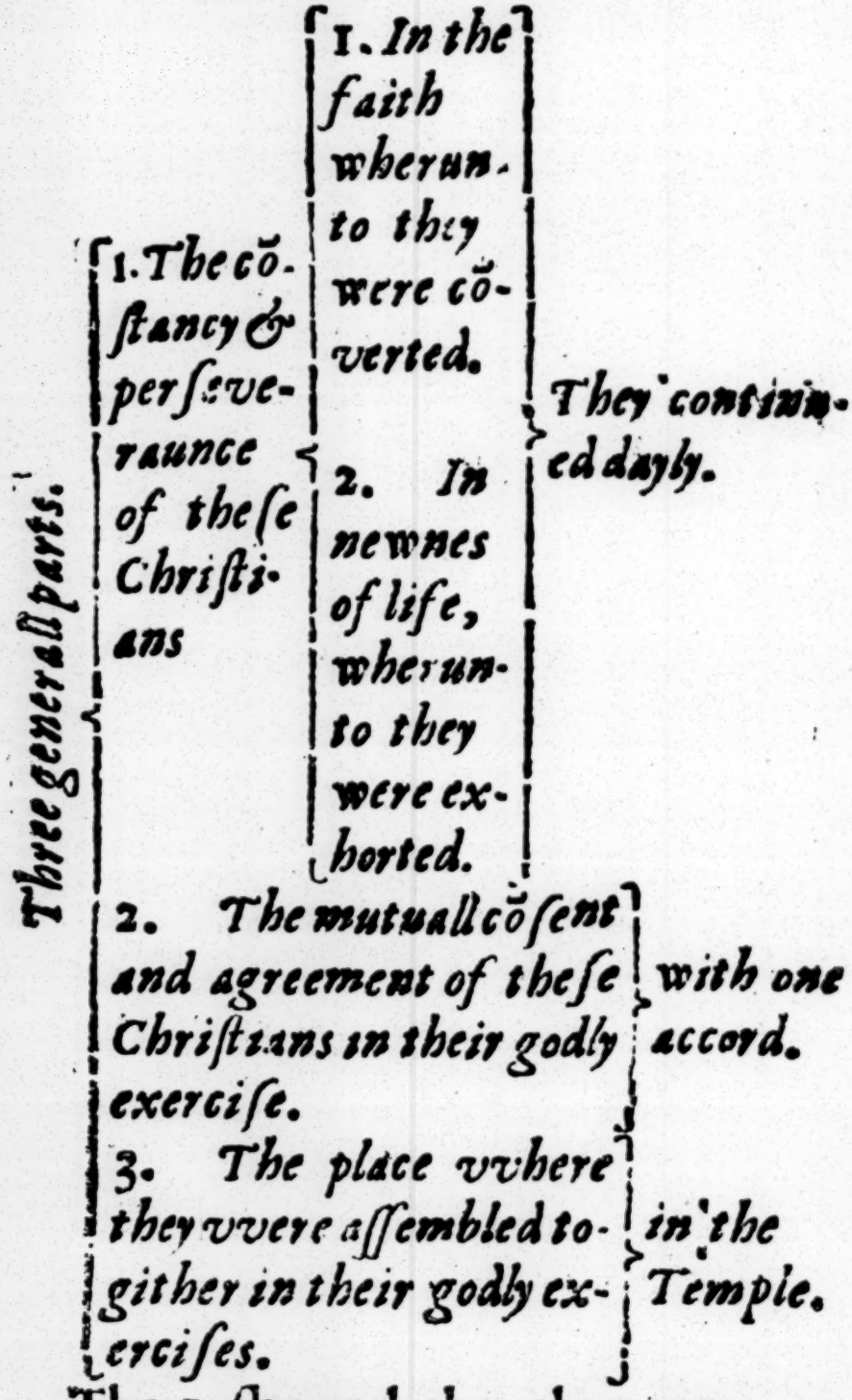
tinued dayly with one accord.

q Neither had they their assemblies and meetings in secret corners, or private houses, as though they had beene ashamed of their profession: but in that famous and renowned r *Temple of Ierusalem*, the house of the most high God, the fittest place for praier, the fittest place for preaching, the fittest place for administring the Sacramēts, the fittest place for all Christian exercises, and therfore the fittest place for the Communion of Saints & Congregation of the faithful to reside in. *And they continued daily with one accord in the Temple.*

q In the Temple.

r *Magdeburgenses. Con. 1. lib. 2. cap. 6. fol. 492.*

And this I take to bee the true sense and meaning of the words themselues. Wherin although I doubt not but manie other doctrines and instructions might be observed for our ædification, yet because my purpose is not to wrest the words from their propper scope, omitting the rest, may it please you only to consider with me these,



The 1. sheweth that they were no wavering beleevers or revolting Apostates, for *They continued dayly.*

The

24947

The 2. declareth that they were no divided Humoriſtes or factious Schiſmatickes, for *They continued dayly with one accord.*

The 3'. noteth that they were no corner-creeping Chriſtians or clancularie Profeſſors, for *They continued daily with one accorde in the Temple.*

The 1. teacheth vs, that not a good beginning only, but a dayly continuance in good is required of vs vnto perfection. *They continued dayly.*

The 2. teacheth vs, that the cogniſance of a Chriſtian, and the note of a true convert vnto Chriſt, is loue and vnitie: *They continued dayly with one accorde:*

The 3. teacheth vs that of all places the Temple is the fitteſt, and meeteſt place for the publicke worſhip and ſervice of Almighty God. *They continued dayly with one accord in the Temple.*

Theſe are the general heads & particular brāches of my intended ſpeech at this time. Of al which, while I ſpeak,

by

by the assistance of God his holy spirit, before this great & learned congregation, assembled *in the Temple* of the Lord: let me desire you all *with one accord* (most deare and blessed brethren) to *continue* your Christian patience & accustomed attention. And so I come to the particular handling of the words as they lie in order. *And they continued dayly, with one accord, in the Temple.*

PARS PRIMA.

And they continued dayly.] These words are not so to bee vnderstoode, as though the faithfull had ever made their residence in the Temple, and never thence departed to their houses to eate, and drinke, and to provide other things necessarie for them in their vocation, but to shew [f] that oftentimes & very vsually they were accustomed to frequent the sanctuarie of the Lord, & to visit his holy Temple. It is an Hyperbolical kinde of speech, as that is in S[t]. *Luke* his [t] Gospell, where it is saide of *Anna* [u] shee went not out of the Tem-

[f] A doubt resolued.

[t] Luk. 2. 37.

[u] *Hyperbolica est locutio. Calvin. ib.*

ple

24947

ple but serued God with fasting & prai-er night and day. *Shee vvent not out of the temple*, not that she was at al times there, and no one houre absent, but to shew that shee was very frequent, and at al conuenient times in that place. As *w Hugo Cardinalis*, and *x Carthusian* doe expound it. And so we must vnderstād this place: *They continued dayly* in the Temple, that is, they were oftentimes assembled in the Temple, there they had commonly their meetings, there they had vsually their congregations, there they continued daye by day to heare the word preached, to receaue the Sacraments administred, to make their prayers, to confesse their faith, & to offer the sacrifice of thanks-giving vnto the Lord. This was the daily exercise wherein they were imployed, these were the continuall duties which they perfourmed to the most high. So that the obseruation hence arising, is this, *The constant perseverance* of these Christians, 1. in their holy faith, where

vnto

w Non quia ad horam nō discesserit, sed quia circa Templum frequēs erat.

x Non quod ibi sine interruptione permanserit, sed quia omni hora opportuna & frequenter præ cæteris ibi fuerit.

vnto they were lately converted, 2. in the holy exercises of a Christian life, whervnto they were before exhorted. For the 1. it is here said, *They continued dayly.*

Observat. 1. There were diverse and sundry provocations which might haue drawn, & allured these Christians from the faith. But among many, I name this as the Principal of al the rest, even the imminent danger wherein they now stood, and which they might every houre expect in regard of their profession. For such is the malitious practise of Satan against the Church of God, that as the [y] Pigmes in the history are saide to kill the Cranes in the shel, least comming to greater strēgth, they should be able to resist thē: so doth he labour to crush and kil the Church in the shel of her infancie, least growing to greater maturity, shee should be able to repell al his fiery dartes. A liuely patterne of his malice wee haue in this whole booke. For how many meanes doeth hee vse, how

[y] *Plin. Nat. hist. li. 7. c. 2.*

24947

how many waies doth he assay to hinder the gospel, and to discourage the professours of the same. Hee vsed the chiefe Priest as his instrument [z] to lay hands on the Apostles, and to put them into the common prison. Hee vsed the Libertines as his instruments [a] to subborne false vvitnesses against Stephen. He vsed *Saul* as his instrumēt to [b] make havocke of the Church. Hee vsed the Jews as his instruments to [c] stone *Stephen* to death. He vsed *Herod* as his instrument to kil [d] *Iames*, to imprison *Peter*, and to persecute the Christians. He vsed *Elimas* the sorcerer as his instrument [e] to withstand *Barnabas* & *Saule* & to labor to turne away *Sergius Paulus*, from the faith. He vsed the Jewes as his instruments to [f] stone *Paule*, and to blaspheme his doctrine. Jn a worde, the Gospel at any time was no sooner sincerely preached, but presently Satans malice against the Apostles & beleeuers, was subtilly practised. And what a tēptation might this haue been

[z] Act. 5. 8.
[a] 6. 11.
[b] 8. 3.
[c] 7. 59.
[d] Act. 12.
[e] 13. 8.
[f] 14. & 19.

to

to these newe converted Christians to haue stepped backe from their profession cõsidering that they now had imbraced a new faith: a faith that was hated of the wicked, skorned of the world persecuted by Tyrants, disliked of their chiefe Magistrats and Governors. For beholde *Peter* had no sooner made an end of his Sermõ in the next Chapter, but presently the Priestes, & Captaine of the Temple, & the Sadducees came vpon him & committed him to ward. No marvel thẽ, if these Christians (being flesh and bloud, & but now entred as it were in the first step of Christianity) had turned and retired back againe in respect of that imminent daunger, which in all probabilities was likely to fal vpon them. And yet beholde their bould and setled resolutions in the professiõ of their faith. They saw no doubt that the Gospell which lately they had imbraced might bring them into [g] envie with the Scribes and Phariſes, and high Priestes, and peradventure might be

[g] *Quid putas hic dixisse Scribas? si rupti fuerint invidia, & tamen constantissime interim credentes illi versantur in Templo. Brentius in hunc locum.*

24947

bee an occaſion vnto them of further trouble in the world: and yet for al this Saint *Luke* ſaith of them, that *They continued daylie.*

For howſoever (beloved in our Lord and Saviour Jeſus Chriſt) the Temporizing Profeſſors of the world, do vpon every light and trifling occaſion, ſtaie aſide like a broken bow: & as the Squirrels in the [h] natural hiſtoriã, foreſeeing a tempeſt to come, doe ſtoppe vp the mouth of their holes on that ſide, and turne vnto the other? So they, foreſeeing the leaſt ſtorme of perſecution to ariſe becauſe of the Goſpel, wil ſtop their mouthes for ſpeaking anie more that way, and turne vnto the other. Yet it is far otherwiſe with all true & faithful Chriſtiãs, they hold on their courſe in a good cauſe, although they ſee before them many millions of afflictions, like the [i] Cherubins with a ſhaken Sword before Paradiſe, ready to encounter them. And as [k] *Hannibals* ſouldiers continued their iourney over the *Alpes,*

[h] *Plin. lib. 8. cap. 38.*

[i] Gen. 3. 24.

[k] *Liv. Rom. hiſt. lib. 21.*

Alpes, notwithstãding the rough rocks & craggy clefts that hindred their passage: so the true Soldiers of Christ Jesus *continue* stil running in the Christian race of their holy calling, maugre the mountaines of tribulatiõs that cõfront and oppose themselues against them. And as we read of *Socrates*, that he ever continued in the same countenãce in al adversity, & of *Heraclitus* & *Diogenes* that treading vnder feete the stormes of al casual events, they armed themselues with a setled resolution, cõstantly to proceede against all crosses that might happẽ vnto thẽ: so the true Philosophers, & lovers of spiritual wisdome do arme themselues with a farre more constant resolutiõ, that they may ever be found stedfast in the faith, happen all calamities whatsoeuer. Well may the knife scrape the Adamant, but it cannot pierce it, wel may the flames compasse the Salamander, but they cãnot burne it, well may the waues beate vpon the rocks, but they cannot shake them;

Socrates eodem vultus tenore etiam aduersis interpellantibus perstitit. Heraclitus & Diogenes calcatis turbinibus fortuitorum aduersus omnẽ dolorem vel miseriam vniformi duxere proposito. Solin. cap. 4.

24947

them; and wel may the troubles of the world aſſault the godly, but they cānot hurt thē, wel may they encounter thē, but they can never bee able to overthrow them. *Premi poſſunt, opprimi nō poſſunt, oppugnari non expugnari.* As a learned Father ſpeaketh. For as the Poets faine the Hil *Olympus* to be higher then either winde or weather, ſtorme or tēpeſt, can come vnto: ſo the minde of a godly man cannot with al the contrary blaſts of oppoſition and contradiction be caſt downe, & removed from his ſeate. But as a godly Father ſaith of the Cypreſſe tree [m] that ſhe changeth not her colour in the midſt of winter: ſo the faithful wil never alter his faith, never change his religion, in the midſt of the ſtormy winter of perſecution. Saint *Peter* might haue feared the Sadduces, yet that ſhall not diſcourage him [n] to preach in Ieſus name the reſurrection from the dead. The Apoſtles might haue feared the Councel, yet that ſhal not diſcourage thē [o] to teach & preach

[m] *Viriditatē ſuam ne hyeme quidem amittit. Ambroſe.*

[n] Act. 4. 2.

[o] Act. 5. 42.

Jesus Christ. S^t. *Stephen* might haue feared the Jewes, yet that shal not dis-
Act. 7.51. courage him [p] to reproue their hardnesse of heart. Saint *Paule* might haue feared the vproare in the citty, yet that shal not discourage him to shewe his
Act. 21.13 readinesse [q] not only to bee bound but also to die at Ierusalem for the name of the Lord Jesus. Finally the faithfull in my text might haue feared the malice of the Iewes, the rage of the Scribes & Pharises and Sadduces for this their so suddaine a change of religion, and conversion vnto the Gospel: and yet al this shal not discourage them to keepe the faith and to *continue dayly* in their holie profession.

The vse. A doctrine (beloved in our Lord & Savior Iesus Christ) to taxe & reproue al *Apostaticall Revolters* and Backsliders frō the truth. Who as long as no danger is at hand are as hote & earnest professours as any, but if the swelling South-wind of affliction begin to blow like [r] Quailes, they are afraide to shew their

[p] *Cornices Austro nunquam exeũt, nam metuunt vim flatus tumidioris. Solin. cap. 18.*

24947

their heads. They are like Swallows, *qui tempore æstivo adsunt, adventante hyeme de volant*, presēt all Sūmer, absent all Winter. They are vnto Christ as fawning and flattering friends are vnto rich men, who as the [f] Poet speaketh of thē, as long as their wealth lasteth, are ready at hand: but if they are once falling into miserie, they fall away with speedy celerity. So as long as these may get any thing, by the Gospell, they willingly imbrace the gospel: and as long as there is peace in the Church they are glad to be members of the Church. But if any want or woe accompany it, if [t] the least trouble and affliction arise because of it, they wil presently forsake it, & the chaffe wil not sooner be blown away from the wheat, then they from the Church. Such a *Revolter* was that young man in the gospel, that came to be Jesus his disciple thinking belike by this meanes to haue inriched himselfe. But, when our Saviour told him, that he must sel al that he had, and giue vn-

[f] *Donec eris fœlix, multos numerabis amicos. Tempora si fuerint nubila solus eris. Ovid.*

[t] *Multos sub Christiano nomine ipsa tranquillitas Ecclesiasticæ pacis abscondit. quos tamen si levis persecutionis aura pulsaverit, extra aream velut paleas tollit. Greg Moral. 25. cap. 10. circa med.*

to the poore, hee receaved but colde
[u] Mat.19.22 comfort by the gospel, for he [u] went away sorrowing because hee had great possessions. Such a *Revolter* was *Demas* vvho for a time vvas a professour with Saint *Paule*, but after a while vpō
[w] 2.Tim.4.10. some carnel respect, [w] forsooke him, & imbraced this present world. Such *Revolters* were *Phrygillus* & *Hermogenes*,
[x] 2. Tim 1.15. [x] who turned away from Saint *Paules* doctrine. Such *Revolters* were *Hymi-*
[y] 1. Tim. 1.20. *næus* and *Alexander*, who [y] made shipwracke of a good faith. Finally such *Revolters* are al those who (like the vnprofitable hearers in the Gospel) for a time receaue the word with ioy, but in
[z] Luk.8.13. time of temptation [z] they fall away. They may be compared very fitly vnto
[a] Lib.9.c.15 certaine fishes of whom *Pliny*[a] writeth that in the warme season and when the moone is at full, doe come forth, and take their pleasure, but when winter approacheth, they lurk in the bottome of the sea, and wil not be seene at al. In like māner, who such iocond Professors

as

24947

as these, in the Summer of prosperitie: but who would hide their heads sooner then they in the winter of adversity. Like the vnkinde Disciples of Christ, they can bee content [b] to drinke vvith him their Maister in the cup of refection, but not in the cup of afflictiõ. They are willing to be companions with him at his table, but not in his trouble. And as Saint *Peter*, when no danger was at hand, professed much [c] that he would neuer be offended at Christ, that hee would rather die, then deny his Lorde and Saviour. But afterwards when hee perceaved that Christ was apprehended, & that the servant was like to taste of the same sawce as the Maister did: why then S. *Peter* becomes for a time, of a faithful Apostle, a falſe Apostate, of a true Disciple, a temporizing Turncoate. Now hee knowes not the man, and if you will not beleeue him, he will sweare it: and, if lying and periurie will not serue the turne, he will adde cursing vnto it, but he wil be safe. Even so

[b] *Discũbunt in cœna cum domino, ad passionẽ prodeuntem deserunt. Sunt socij mensæ non dolorum comites.* Eccles. 6. 10

[c] Matth. 26.

it is to be feared that there are too many in the world now a daies, as bold & confident and presumptuous in their profession, who notwithstanding, if trial were made, would, I feare me, bee as apt to fal as Saint *Peter* did (and that, a degree beyond him, without repentance) and more ready to sweare, and forsweare, nay to blaspheme and curse God and his religion, rather then to endure the afflictions of this world, as the good Souldiers of Christ Iesus.

But as for vs (my deare brethren) we haue not so learned Christ. Let vs learne by such Apostacies and backslidings the more to be confirmed in the faith. Let vs by the example of these worthy Christians in my Text, *cõtinue dayly* in the truth, notwithstanding all dangers that may be likely to befal vs. Let vs constantly resolue to keepe our faith to our husbande Christ as shee in the Tragedy did to her husbande *Hercules*, and say with [d] her:

Gravent catenæ corpus, & longâ fame

Mors

[d] *Megara apud Senecã in Hercule Furente.*

24947

Mors protrahatur lenta, nõ vincet fidẽ
Vis vlla noſtram.---

Let our bodies be chained with fetters and pined away with famine, yet no cruelty ſhal alter our mindes, no extremity ſhal ſubdue our faith. Yea though the Lord proue vs with much afflictiõ, as he did David, & plague vs with many calamities, as hee did Job: yet let vs pray with the [e] one, that this heavy ſin of backſliding and revolting, bee never found amongſt vs, and labour with the other [f] to *continue* in our vprightneſſe, although Satan hath moved the Lord to deſtroy vs. Laſtly, according to the Apoſtles coũcel [g] let vs aboue al things take heed leaſt at any time there be in any of vs founde an euil and vnfaithful heart to fal away from the living God. And let vs ever take in our mouthes, & imprint in our harts that excellent ſaying of S. *Paule*, [h] What ſhal ſeparate vs from the loue of Chriſt? Shal tribulation or anguiſh, or perſecutiõ, or famine or nakednes, or peril, or the ſword? As

[e] *David in Pſal.*

[f] Iob. 2. 3.

[g] Heb. 3. 12

[h] Rom. 8. 35 *& vſq; ad finem capitis.*

[Psal.44.22 it is written, [i] For thy sake are we killed al the day long, & are counted as sheep for the slaughter. Nevertheless in al these things we are more thē Conquerours through him that loved vs. For I am perswaded that neither death nor life, nor Angels nor Principalities, nor Powers, nor things present, nor things to come, Nor height nor depth, nor any other creature shalbe able *to make vs flie backe or any way* to seperate vs frō the loue of God, which is in Christ Jesus. And thus much of the 1. particular braunch of my 1. general part: *The constant perseveraunce* of these Christians in the faith, notwithstāding the imminent dangers which in al probabilities they might expect in regard of their profession. *And they continued dayly.*

Observat. 2. [k] *Hic ponitur conuersorum conversatio quantū ad fidem & mores. Lyra in Act. 2.*

The 2. branch, which out of this 1. part is derived, is *The constant Perseverance* of these Christians in the godlie exercises of a Christian life. For, as it is noted vpon this Chapter, [k] here is not on-

24947

only ſet downe the cõverſatiõ of theſe new Converts in the conſtancy of faith which they profeſſed, but alſo in ſanctity of manners which they imbraced. They did not only *continue* in the Apoſtles doctrine, whereby their faith vvas cõfirmed: but alſo in hearing the word, in receauing the Sacraments, in diſtributing their almes, in making their praiers, and in other holy duties, wherby their godly converſatiõ was edified. In al theſe holy exerciſes of a Chriſtian life, it is here ſaid, *They continued dayly.*

When many of the Gentiles did beleeue the Goſpel, and turne vnto the Lord, it is ſaid that then [l] *Barnabas* exhorted them al with purpoſe of hart to cleaue vnto the Lord, or to [m] *continue* with the Lord. For it is not enough for vs to be cõverted vnto the faith, vnles we *continue* in the faith. Jt is not ſufficient for vs to doe good workes for a while and then leaue of, but wee muſt *continue* doing good works. Jt is not a laudable entrance only, but a *dayly continuance*

[l] Act. 11.23

[m] προσμένειν τῷ Κυρίῳ. The word doth admit both ſignificatiõns.

tinuance in good that is required of vs vnto perfectiō. [n] Our harts must be *cō-tinually* in the feare of the Lord. And [o] wee must serue him in holinesse and righteousnes not one, but all the daies of our life. Wee must [p] *continue* vnto the end, if we wil be saved. We [q] must be faithful vnto the death, if we wil receaue the crowne of life. And as the Lord [r] promised to bring *Caleb* into the land and that his seed after him should possesse it becausse he cōstantly followed the Lord: And as God promised to [s] establish *Salomon* his kingdome for ever, If that he would *continue* to keepe his commandements. Even so if wee shal expect an assurance frō the Lorde to enioy for ever the spiritual *Canaan*, the kingdome of heaven: we must constantly follow him in a godly conversation, and be alwaies running the waies of his commandements. Wee see by dayly experience, that the truely valiant souldier never ceaseth from battel vntil he hath gotten the victorie: the

[n] Pro. 23.17

[o] Luk. 1.75

[p] Math 10. 22.

[q] Reve. 2.10

[r] Num. 14. 24 Ioshua. 14.

[s] 1. Cron. 28. 7.

care

24947

careful pilgrime never setteth vp his rest, vntil he be arrived at his own coũtry: and they that runne in a race ever hold on their steps vntil they haue won the prize. Our life (beloved in Christ Jesus) is compared to [t] a warfare, to a [u] pilgrimage, to a [w] race, and therefore with *Timothy* we must [x] fight the good fight of faith, and never rest vntil wee haue got the conquest of sin and Satan. We must with *Vlysses* [y] goe forward & never suffer the flattering *Calypso* of worldly pleasures, to detaine vs frõ our *Ithaca*, from our country aboue. Wee must with Saint *Paule* run, and never faint, vntil with him we haue obtained the [z] end of our hope: That is, as one doth interpret it, [a] to run vncessantly in the race of vertue, vntil we haue finished the course of our life. This vvas commended by *Davids* practise, I will alwaies [b] sing (saith hee) vnto thy name *dayly* performing my vowes. To teach vs to [c] *continue* paying our vowes *day by day* vnto God, vntil wee come to the last

[t] Iob. 7 1. *secundũ vulgat. edit.*
[u] Gen. 47. 9
[w] 1. Cor 9. 24.
[x] 1. Tim. 1. 18.
[y] *In Homeri Odys. E.*
[z] 2. Tim 4. 8
[a] ἀπαύστως κατ' ἀρετὴν τρέχειν μέχρις ἂν ἐξέλθωμεν τοῦ βίου τὸ σταδίον. *Nilus.*
[b] Psal. 61. 8.
[c] *Persevera vota reddere in die isto donec venias ad diem illũ. Aug. in Psa. 63. Tom. 8.*

last day, the day of our departing and diſſolution. This was commanded by the Lordes precept, as it appeareth in the prophecie of Ezechiel, where the Lord thus ſpeaketh, [d] Thou ſhalt *daylie* make a burnt offering vnto the Lord of a Lamb without blemiſh, thou ſhalt doe it every morning. That is, as Saint Ieiome [e] doth interpret it, our Chriſtian ſervice muſt be as a *dayly* ſacrifice and *continuall* burnt offering vnto the Lord. This was the coũcel of the Preacher, and therefore *Salomon* ſaith, [f] in the morning ſow thy ſeed, and in the evening let not thy hand reſt. That is according to the expoſition of the ſaid Saint *Ierome*, [g] morning, and evening, and at al times vve muſt performe our duties vnto God, and never ceaſe from good works, and neuer be weary of wel doing. This was the care of the profane and therfore *Lycurgus* being aſked why he appointed ſo ſmal things, and little of value to be offered vnto God, [h] anſwered becauſe we ſhould never ceaſe to

[d] Eze. 46 13

[e] *Facias holocauſtũ, & ſacrificium nulla intermiſſione die, ſed iuge ac perpetuũ eſt. Vt impleatur quod in fine capitis ponitur, mane, mane, holocauſtum ſempiternũ. In quibus perſeverandum in bono docet dominus. Hier. ib.*

[f] Eccle. 11. 6

[g] *Cum bene feceris nuſquam à bono opere deſiſtas matutinam iuſtitiã veſperi inueniat, & veſperi miſericordiã ſolis ortus accumulet. & c Idẽ in ca. 11. Eccl. Tom. 5.*

[h] *Plut. in Lycurgo.*

24947

to honour him'. The ſumme and effect of al, is this. Our zeale muſt bee like the [i] fire that the veſtal Virgins in *Rome* kept, or rather like the [k] ſacrificing fire that euer burnt vpon the altar, and neuer went out. And as that ſtone in *Arcadia* mentioned by [l] *Solinus*, whoſe name declareth his nature, being once ſet on fire, cannot be quenched again: ſo our hearts beeing once kindled with zeale by the fire of the ſpirite, muſt alwaies remaine feruent in al Chriſtian dueties. And the reaſon hereof is giuen by a good father: [m] to begin a good matter is no great matter, but to conſummate the good once begun, tendeth vnto perfection. And *Gregory* tels vs that [n] in vaine he runneth and to no purpoſe, that fainteth before he come to the end of his race. And S[t]. *Ambroſe* tels vs, that [o] no man receaueth the reward vntil hee hath finiſhed his courſe. And Saint *Ierome* tels vs, that [p] not ſo much the beginning, as the end of vertue is praiſe-worthy. And Saint *Cypriã* tels

[i] *Plut. in Numa.*
[k] Levit. 6. 13
[l] *Aſbeſtos. Solin. Polyhiſt. cap. 12.*
[m] *Nõ eſt magnum bonum inchoare quod bonum eſt. Sed conſummare hoc ſolum perfectũ eſt. Serm. 8. ad fratres in Eremo.*
[n] *Fruſtra velociter curris qui, priuſquam ad metam veniat, deficis. Greg. Moral. lib. 1.*
[o] *Nemini palma datur priuſquã curſus conficiatur. Offic. l. 1. c. 15*
[p] *Non tã initia in bonis ſtudijs ſunt laudanda quam finis. lib. 2. cap. 4. ad Gal. Tom*

tels 9.

tels vs that [q] not he that beginneth only, but that *perseuereth* in a godly conversation, shal bee rewarded with immortality. *Saule* at the first was a rare man, and [r] there was none like him among al the people, but he [s] fel and became a reprobate. *Iudas* at the first was an [t] Apostle, but he fel and became [u] a cast-away. *Iuliã* at the first was a [w] Christian but he fel & became an Apostate. And therefore, [x] *non cepisse sed perfecisse virtutis est*, saith the *ordinary glosse* And as in moral Philosophy [y] no one vertuous action but the habit of vertue doth denominate: so in Christianity no one good worke, but the habitual *continuance* in good, doeth make a true Christian. This is that [z] *Tunica talaris* a coate reaching downe to the feete which every good *Ioseph* must put on. I mean as [a] Gregory meant the vesture of Sanctimony to be worne of the faithful, to the end of their liues. This is that

[q] *Perseverãti datur immortalitas. tract. 2 de habitu virginum.*

[r] 1. Sam. 10 24.

[s] 1. Sam 16. 14.

[t] Mat. 10 4.

[u] Ioh. 17 12.

[w] *Sozomen. hist. eccles. l. 5 c 2. & 3.*

[x] *In c. 1 Act*

[y] *Aristot. in Ethicis.*

[z] Gen. 37. 23. *Nam Aquila & Symachus sic interpretantur ἀςραγάλειον tunicam talarẽ.*

[a] *Quid est talaris tunica nisi actio cõsummata. Quasi enim protensa tunica talum corporis operit, cum bona actio ante dei oculos vsq; ad vitæ nos terminum regit. lib. 1. Moral. cap 21. tom. 2.*

taile

24947

taile [b] of the sacrifice, which God hath commanded vs to offer vnto him. For so [c] some of the Fathers doe interpret that place. This is that vertue vvhich [d] rewardeth them that run, crowneth them that fight, bringeth to the haven of happines them that saile in the seas of this troublesome world. It is the [e] sister of patience, the daughter of constancy, the friend of peace, & the perfection of all vertues. Without the which [f] obedience hath no rewarde, a good turne deserues no thankes, & fortitude receiues no glory.

But alas (my deare brethren) hovve far are we from this measure of grace, how far are wee from this perfection? may we not iustly make that complaint of our time which *Chrysostome* some time did of his time [g] that now a daies wee haue many Christians that begin

[b] Levit. 3. 9.

[c] *Per Moysen, caudam hostiæ in altari offerre præcipimur, vt videlicet omne bonum quod incipimus, perseueranti fine cõpleamus. Gregor. vt supra & Author serm. ad fratres in Eremo ser. 8.*

[d] *Remunerat currentem, coronat pugnantem, conducit cunctos ad portum. Idem in serm. eod. ad fratres in Eremo.*

[e] *Soror est patientiæ, constantiæ filia, amica pacis, virtutum consummatio. Bern. Epist. 129. ad Januenses.* [f] *Tolle perseverantiam: nec obsequium mercedem habet, nec beneficium gratiam, nec gloriam fortitudo. Chrysost.* [g] *Incepisse multorum est perfecisse paucorum. Consueverunt multi in initio ferventes esse, in fine remissi & dissoluti sunt. Chrysostome.*

wel,

wel, but few that *continue* wel, many Chriſtians like the [h] little beaſts in Ariſtotle, for a day only, but not many like the faithful in my Text, *dayly cõtinuing* Chriſtians. For they are hote and forward at the firſt, but cold and diſſolute at the laſt. Or as an other Father ſpeaketh, [i] there are many that vndertake this iourney, but they faint in the way, there are many that goe forth into the deſart, but few that come to the lande of promiſe. For as the ſunne going through many degrees of the *Zodiack*, commeth at the laſt to *Cancer*, vvhere ſtaying his courſe, hee becommeth *retrograde*: or as the ſea in flowing iwelleth more and more vntil it become ful tide, and then ſtaying his courſe it doth ebbe and flow back againe: or as [k] *Nilus* riſeth for a time, and ſwelleth at the next change of the moone after the ſun ſtead by little and little, but afterwards falleth and ſetleth low againe in the ſame meaſure as it roſe before: right ſo we may ſay of theſe kind of Chriſtiãs: they

[h] *Apud Hypanin fluvium Ariſtoteles ait beſtiolas quaſdam naſci quæ diem vnũ vivant. Cic. Tuſculan. Quæſt. lib. 1.*

[i] *Multi magna aggrediuntur, ſed deficiunt in via, multi exeunt in deſertum ſed pauci perueniunt in terram promiſſionis. Serm. 8. ad fratres in Eremo.*

[k] *Plin. Nat. hiſt. lib. 5. cap. 9.*

24947

they would ſeeme to be hotter & ſwifter, then the ſun, in their courſe but too ſoone they become *retrograde*, they flow and riſe for a time in faith and holines, but this flowing hath an ebb, this riſing hath a fal into ſinne and wickedneſſe.

Theophraſtus [l] writeth of the Lizards called *Stelliones*, that they caſt their old coates as ſnakes doe, but vvhen they haue ſo done, they eate it vp againe: & I am a fraide (beloued in Chriſt Jeſus) that wee haue too many ſuch *Lizard-like* Profeſſors in theſe times, who having caſt of the old *Adam*, as true Chriſtians doe, and put on Chriſt Ieſus: doe notwithſtanding eate againe of the forbidden fruite and [m] with the dog they returne to their vomit, & with the ſow to their wallowing in the mire. And as [n] *Cometes* appeare for a time on high to the aſtoniſhment of many: yet within a ſhort ſpace they either reſolue to nothing, or returne to the olde matter whereon they were firſt made. So doe

[l] *Plin. lib. 8. cap. 31.*

[m] *2. Pet. 2. vlt.*

[n] *Vide Gartzeum in Meteorologicis.*

they, for a momẽt, mount aloft in their holy & Angelical conuersation, to the admiration of the world: but on a ſuddaine they turne againe to their olde *bias*, and are as nothing in compariſon of the men they were before. And as [o] *Mandrabulus* offered to *Iuno* the firſt yeare a ſheepe of gold, the ſecond yeare a ſheep of ſiluer, the third yeare a ſheep of braſſe: his deuotion ſtil growing colder and colder: ſo in the firſt parte of their age they offer vnto God the *goldẽ* ſacrifice of a [p] troubled ſpirit, of a broken and a contrite hart. In the ſeconde part of their age, they offer vnto God the *ſiluer* ſacrifice of their lips only [q] for their hart is far from him. In the laſt part of their age (their zeale and deuotion growing worſe and worſe) they offer vnto God the *braſſy* ſacrifice of their ruſtie and cankred and polluted affections which is indeed no better then the [r] ſacrifice of fools. In a word, as that ridiculous picture in the Poet [f] beganne with the faire countenance of a womã, but

[o] *Vid. Lucianũ de mercede ſeruientes. Et Eraſ. Adagiũ,* ἐπὶ Μανδραβόλῳ χωρεῖ τὸ πρᾶγμα.

[p] Pſal. 51. 17

[q] Eſ. 29. 13.

[r] Eccl 4. 17.

[f] *Horat. de arte poëtica ad Piſones. Humano capiti, &c.*

24947

but ended with the monſtrous ſhape of a fiſh: as the *Hippopodes* in Pliny haue the faces of men, but the feet of horſes: as the cranes in [u] *Solinus* haue a colour delightful to the eies, when they are young, but they turne blacke whē they are old: as the Colts of Aſſes in *Vincē. tius*, [w] as long as they are colts, haue ſome comelines in them, but the elder they growe, the more deformed they be: ſo I may truly ſay the ſame of theſe men. Their beginning is good and laudable, their end is lewd and damnable. They cōſecrate their youth vnto God, but they giue their age vnto the Devil. They ſpend the firſt part of their life in ſanctity and ſincerity, but they cōſume the laſt part of their life in al manner of ſinne & iniquity. Thus after they haue left the *Sodome* of ſinne with *Lots* wife they [x] looke back againe vnto *Sodome*; after they haue put their handes to the plough of a holy profeſſion, they looke backe againe and ſo are [y] vnfit for the kingdome of God. After they haue be-

[u] *Polyhiſt. cap. 15. Grues nigreſcūt in ſenectute.*

[w] *Aſini pullus aliquantum decoris habet in iuuentute. Sed quanto plus ſeneſcit tanto turpior fit. Vincentius Beluacenſis.*

[x] Gen. 19. 26.

[y] Luk. 9. vlt.

[a] Gal.3.3. gun in the ſpirit with the [a] fooliſh *Galathians* they end in the fleſh. After they haue marryed thēſelues as a chaſt
[a] 1. Tim. 5.12 ſpouſe vnto Chriſt, with the [a] vvanton widdowes they breake their firſt faith: and with the *Angell* of the Church of
[b] Revel 2.4 *Epheſus*, [b] they forſake their firſt loue.

Concluſio. Wherefore (moſt deare and bleſſed brethren, beloved in our Lord and Sauior Jeſus Chriſt) my exhortatiō hence ſhal be no other then what Saint *Paule*
[c] Gal. 6.9. gaue to the *Galathians*, [c] Let vs not be weary of wel-doing: for in due ſeaſon we ſhal reape, if wee faint not. Let vs
[d] Eph.4 14. not be like [d] children wavering and caryed about with every winde of doctrine: but let vs conſtantly *continue* in al holines, like thoſe in the Pſalme who
[e] Pſ. 121.1. are compared [e] to Mount *Sion*, that cānot be removed, but ſtandeth faſt for ever. Let vs not bee like revolting and backſliding Profeſſors, who after a litle flouriſhing ſhaddowe, retaine no ſolid ſubſtance of religion, but with the faithful in my text, let vs *daily cōtinue* in the

good

24947

good course we haue begunne euen to the end of our liues. Let not our spiritual motions in Christianity be like violent motions in Philosophy, swift in the beginning and slow in the end: neither let the streames of our godly proceedings be like *Euphrates* and *Nilus*, [1] who for a good space carry a pleasant current, and runne with a swift stream vpon the face of the earth: but at the last *in medio itinere absorbentur*, they are swallowed vp of the earth againe: but as other riuers vsually *continue* the maine current of their passage vntill they come vnto the sea: so let no earthly desires swallow vp the currēt of our religious actions, but let them hold on their free course, vntil wee enter into that sea of Gods everlasting goodnesse the kingdome of heauen.

[1] *Seneca in Quæstionibus naturalibus.*

And thus much be spoken of my 1. general part *Vz. The constant perseverance*, of these Christians, 1. In the faith wherevnto they were converted. 2. In newnes of life, whervnto they were ex-

horted. Of both which it is here saide, *They continued dayly.*

PARS SECVNDA.

With one accord.

When *Abraham* was commaunded from the Lord, to depart from his coũtry, and kindred, and fathers house, and to betake himselfe to the Land of *Canaan:* such was his loue to his Nephew *Lot*, that he[a] tooke him also along with him, as we may read in the book of *Genesis*. But after that God had extraordinarily blessed and increased them, with cattel, with silver, and with gold: beholde, there grew so great contention betweene these two before so greate friends, and betweene the heard-men of their cattel, that the[b] whole lande could not now beare them, they must be divided, they must bee seperated, they coulde not dwel togither, as it is further described in the same book. Vpon which place Saint *Chrysostome* giveth this note,[c] as their wealth increased, their loue decreased, their riches & abun-

[a] Gen. 12. 5

[b] Gen. 13. 6

[c] *Affluxerunt diuitiæ & statim discinditur concordia. vbi enim meũ & tuum illic omne genus litium & contentionis occasio. in cap. 13. Gen. Hom. 33.*

24947

abundance cauſed their contention & variance. For this *meum* and *tuum*, is that vvhich oftentimes breaketh the knot of affection, vſually ſovveth the tares of diſſention among the ſons of men. The faithful therefore in my text doe here take a good courſe to prevent this ſo great a miſchiefe and inconvenience. For leaſt too much vvealth might be any obſtacle to that indiſſoluble bond of peace and vnity, S^t. *Luke* ſaith of them, that[d] they ſold their poſſeſſions and goods, and parted them to al men, as euery one had need. And, as if here had beene a[e] common-wealth of Angels, no man accõpted any thing his owne, but al things were common among them. The cauſe of contention being thus taken away there was novv no more contention. But as *Lycurgus* in *Plutarch*, when hee walked about the fields in the time of harueſt, & ſaw the heapes of corne equally diuided & diſtributed among the people, ſaid thus: [f]are not al the people in *Laconia*, become

[d] Act. 2. 45.

[e] *Hæc erat Angelica reſp. nihil dicere ſibi proprium eſſe. Chryſ. Hom. in Act. 2.*

[f] *Nonne vides totã Laconiam multorum eſſe fratrũ? Plutarch. in Lycurgo.*

come brethren? So he that had seene this equal and charitable distribution among the faithful in this place might as truely pronounced of them: *Nonne vides totam Ecclesiam multorum esse fratrum?* Are not al the Christians in the Primitiue Church, as one mā, are they not al brethrē in Christ? For surely this charitable distribution bred an vnity in affection, after this vnity in affectiō followed a vnity in opinion. They all wished the same good each to other, they al were perswaded of the same faith in one another, and in the godly exercises of Christianity, and true worship and seruice of God, one with an other, *they continued dayly with one accord.*

Here is that prophecy now fulfilled,
g Ier.32.39. g I wil giue them one hart and *one* way.
Here is that praier of our blessed Savi-
h Ioh.17.11 our now fulfilled: holy h father keepe them in thy name, whom thou hast giuē, that they may be *one*, as we are *one*.
For behold that God, who is not the
i 1.Cor.14. 33. i author of confusion but of peace; that

God

24947

God [k] who maketh men to bee of *one* minde in *one* house. That Christ Jesus who is but [l] *one*, and being our peace, hath made [m] Jew & Gentile to be both *one*. That blessed Spirit who is called *the spirit of vnity*, who with the Father and the Sonne togither, is but *one* God blessed for euer. This sacred *Trinity* had so repleniſhed the mindes of these beleeuers with a mutual loue and vnity that as those fowre in *Ezechiell* vvere said to haue but [n] *one* face: and as the Congregation of the children of *Israel* [o] was gathered togither as *one* man: so we may say of these, that being many in number they were but *one* in soule, and being different in quality & condition, they did not differ in faith and affectiõ, *They continued dayly with one accord.*

[k] Psal. 68. 6.
[l] 1. Cor. 8. 6.
[m] Eph. 2. 14.
[n] Ezec. 1. 16.
[o] Iudic. 20. 1

Thus the Primitiue Church [p] receiued her most happy beginning frõ the concord of her children. Which is indeed the very [q] life of a Christian, the [r] bond of the Patriarkes, the chariot of the Prophets, the refuge of the Apostles,

[p] *Exordium Ecclesiæ è iõ cordia fœlicẽ ter sumpsit auspicia. Erasmus in Paraphras.*
[q] *Christianæ vitæ nihil aliud est quã mutua charitas Dei & proximi Brẽ felsius in Act.*
[r] *Patriarcharum vinculum, Prophetarum vehiculum, Apostolorum refugium, Martyrũ solatium. Autor li. ad fratres in Heremo serm. de pace.*

ſtles and the Solace of Martyrs, *Eccleſiæ militantis Symbolum, triumphantis exercitium*, a ſigne and token of the Church militant here on earth, and the holy exerciſe of the Church triumphāt aboue in heauen. Without which[f] eloquence is but vaine, prophecie is vnperfect, knowledge is nothing, faith is dead, the works of mercy are reiected, Martyrdome it ſelfe not accepted, al other gifts & graces of the ſpirit are but as a ſounding braſſe, and tinkling Cymbale. And as Saint *Ambroſe* ſaith,[t] this ſpiritual loue and vnity of the faithful far excelleth the natural loue and vnity of brethren. For that hath in it the reſemblance & ſimilitude of the body only, but this declareth the vnanimitie of the heart. That ſometimes is contētious, this alwaies is peaceable. That into company refuſeth a brother, this into ſociety admitteth a ſtranger. That diuideth with hart-burning things cōmon among themſelues, this communicateth with cheerfulnes things prop-

per

[f] 1. Cor. 13.

[t] *Maior eſt fraternitas Chriſti quā ſanguinis. Illa ſimilitudinē tantum modo corporis refert, hæc vnanimitatem cordis demōſtrat. Illa interdū ſibi inimica eſt, hæc ſine intermiſſione pacifica eſt. Illa in conſortio deſpicit quoſq; Germanum, hæc aſſumit frequenter alienum. Illa inter ſe communia cum æmulatione diuidit, hæc propria cum gratulatione cōmunicat. Serm 9. de vnitate charitatis. Tom. 5.*

24947

per vnto others. This was here the practise of the Primitiue Church, this was here the exercise of the faithful. *They continued dayly with one accord.*

Lycurgus thought that [u] the chiefest felicitie of a citty, consisted in the ciuill concord and vnity of the Inhabitantes: and I am perswaded (beloved in Christ Jesus) that one of the chiefest partes of happines and felicity in *Ierusalem* that citty of peace the Church of God, cõsisteth in the happy concord and agreement of the faithful. For as [w] the ioint is in the natural body, so is vnity in the Church. Take away that in the former and the body wil be dismembred, take away this in the latter, and the Church wilbe distracted. And it is most true which one saith, that [x] there is no true Church where the Professors thereof doe never agree in the vnity of spirit & of faith. And therefore Christ saith of his Spouse the Church, [y] *Vnica est columba mea*, my loue my doue is but *one*. Thereby implying that howsoeuer the

[u] *Plut. in eius vita.*

[w] *Sancta Ecclesia sic cõsistit in vnitate fideliũ, sicut corpus nostrum vnitum est compage membrorũ, Greg. Moral. li. 19 cap. 14. in cap. 29. Iob.*

[x] *Ibi non est Ecclesia Christi vbi non est vnanimitas. Erasmus Paraphras. in Act. 1.*

[y] Cant. 6. 8.

Synagogue of Antichriſt is rent in many
[a] 1. King. 11 30. pieces like [a] *Ieroboams* garment: yet the
the true ſpowſe of Chriſt Ieſus is with
[b] Ioh. 19. 23 out rent, without ſchiſme, like [b] the gar-
ment of Chriſt without ſeame. This
noted vnto vs in the booke of *Geneſis*,
where we may read, that when *Abra-*
hã by the appointment of the Lord had
[b] Gen. 15. 10 taken a heyfer, a goat & a ram of three
[c] *Diuiſit Abraham tria animalia, aues non diuiſit. Quare hoc fratres? quia in Eccleſia Catholica carnales diuiduntur ſpirituales nõ diuiduntur.* Serm 54. de Tempore.
yeares olde a peece, and a turtle doue
and a pigeon, it is ſaid of him that [b] he
devided the beaſts in the midſt, & laide
every peece one againſt the other, but
the birds divided hee not. To prefi-
gure vnto vs, as Saint [c] *Auguſtine* doth
moralize it, that although it be the mã-
ner of carnall and beaſtly minded men
(ſuch as they are who haue the [d] marke
[d] Rev. 16 2. of the beaſt) to bee devided one againſt
[e] *Concordia eſt voluntatum & actionum cõformitas.* Bonavent. *in declaratione Terminorũ theologia.*
the other: yet thoſe that are ſpiritually
minded, and like vnto birdes, doe
mounte aloft in their heauenly medi-
tation (ſuch as the faithfull are in my
Text) are at perfect [e] concord indeed,
are never diſtracted in their wils, ne-

ver

24947

ver diuided in their actions, never ſeperated in their affections. They knowe they are the [f] Lordes huſbandrie and the Lordes building, and [g] therefore they muſt not be diſſipated, and therefore they muſt not bee diſioyned one from the other. They knowe that the [h] cogniſance of Chriſt is loue, the [i] bond of perfection is loue, the [k] new commãdement is loue, the [l] ende of the commandements is loue, and that as Saint *Auguſtine* ſpeaketh, [m] *omnis homo in Chriſto vnus homo*, [n] al are *one* in Chriſt Ieſus: and therefore as [o] branches of the ſame vine, as [p] children of the ſame Father, as [q] members of the ſame body, as [r] ſervants of the ſame maſter, as [s] ſheep of the ſame ſhepheard, as [t] ſtones of the ſame building, as [u] clay of the ſame potter; they had, as *Hippocrates* twins had, *idem velle, idem nolle*, the ſame minde and the ſame meaning, the ſame will & the ſame affection, the ſame heart, and the ſame ſoule. This ſhall ever bee the teſtimonye of their vnitye, this ſhal

[f] 1. Cor 3. 9.
[g] *Si cultura eſtis non debetis diſſipari, ſi ædificatio eſtis non oportet ſeparari. vnitatem hæc duo nomina ſignificant a Chriſtianis amplectendã Chryſ. Hom. 8 in 1 Epiſt. ad Corinth. Tom. 4.*
[h] Ioh. 13. 35.
[i] Col. 3. 14.
[k] Ioh. 13. 34.
[l] 1. Tim. 1. 5.
[m] *In Enarrationẽ, pſal. 29.*
[n] Gal 3. 28.
[o] Ioh. 15. 4.
[p] Math. 6 9
[q] 1 Cor. 12. 27. & Eph. 4. 4.
[r] Ioh. 13. 13
[s] Ioh. 10. 16
[t] 1. Pet 2. 5.
[u] Eſ. 64. 8.

ſhal ever be the remembrance of their concord, this ſhal ever bee the dittie of their praiſe, this ſhal ever bee the ſong of their commendations, *They continued dayly with one accord.*

But alas, beloved, what is nowe become of this holy duety? where is now to bee founde this heauenly practiſe of the Primitiue Church? [w] As in the beginning al the world was but one people, and had al but one language, but afterwardes they were ſcattered vpon the face of the earth, and diuided into ſeveral nations, and diuerſe languages: ſo in the beginning of the Goſpell, all Chriſtendome, as you ſee, was but *one* Church, and profeſſed but *one* faith: but, alas, ſince that, thorough ſchiſme, and hereſie, it is divided and diſtracted into many factions. For to ſay nothing of the *Romiſh* falſelie named [x] *Catholick* Church, whoſe doctrine is nothing

[w] *Vt olim, cum omnes homines erant una gens & una lingua, diviſi ſunt per plurimas gentes: ita & modo cum eſſet totus populus Chriſtianus una Eccleſia & una fides, diviſi ſunt per multas hæreſes. Chryſ. Hom. 48. imperf. in cap. Math. 24.*

[x] *Catholicum id verè propriè, dicitur, quod vbiq; quod ſemper, quod ab omnibus creditum eſt. Vincentius Lirinen. lib. de hæreſibus, cap. 3.*

but

24947

but plaine [y] diviſion, whoſe faith is nothing but [z] vncharitable faction, whoſe religion is nothing but open [a] raylıng whoſe profeſſion is nothiug but [b] meere contradiction: who inſult over vs for [c] our diſſentions, whereas I dare vnder-

[y] As to inſtance only in that one point of the Euchariſt. *Hoc eſt corpus meum.* Bellarmine ſaith, *hoc demonſtrat panem cæleſtem. lib. 2. de Euchar. cap. 7.* Turriane ſaith, *hoc ſubſtantiam panis demonſtrabat. Tract 1. cap. 20.* Vega vnderſtandeth it, *de ſpecie panis*, of the forme and ſhape of bread. *de miſſ. f l. 13.* Scarga would haue it to be vnderſtood of Chriſts body, *hoc quod ſub ſpeciebus panis occultatur, &c.* And he further ſaith, *nemo mentis compos*, none in his right wit would ſay otherwiſe. *de Euchar. lib. 1. cap. 5.* See the treatiſe of Craſtouius called *Bellū Jeſuiticum*, where he hath collected 205. contradictions of the Ieſuits, concerning the Sacraments. And ſuch is their diviſion almoſt in every branch of their religion. *vid. Apolog. Iuelli.* [z] *Quiſquis ab vnitate Matris Eccleſiæ, ſiue per hæreſin de Deo perverſa ſentiendo, ſeu errore ſchiſmatis proximum non diligendo dividitur, charitatis gratia privatur.* Greg Moral. lib 18. cap. 14. *in cap. 28. Job.* [a] Witnes Stapleton againſt D. Whitakers. *Admonit. ad Whitakerum.* Harding againſt B. Iewel, *in defenſ. Apolog.* Bellarmine againſt M. Calvin. *Præfat. in 2. controver. de Chriſto.* Cochieus againſt Iohn Huſſe, *lib 2. hiſt Huſſitar. vid Foxes in* Monument Martyr *fol 631.* The Rhemiſts againſt the Proteſtāts. *Annot. in Act. 8. ſect. 10. Annot. in Iac. 5. ſect. 5. & Annot in Gal. 2 ſect. 3. &c.* [b] *Vide quid* M. *ſententiarum, lib. 4. diſtinct 2. de Matrimonio ſtatuerit, & contrarium reperies apud Bellarm. lib. 1. de Matrimonio cap. 5. & quid de ſacrificio Chriſti Heskins, lib. 1. cap 12. & contrariū apud Bellarm. lib. 1. de miſſ cap 6. Bellarminus etiam ſibi ipſi contrarius eſt ſi conferas li. 4 ca. 25. de Pontif. cum lib. 1. cap. 13. de clericis, in verbis proprie & non proprie.* [c] As Harding heretofore *deſenſ. Apolog. pap. 239.* and the Papiſtes of late in the concluſion of their ſupplication to his Highneſſe and the States of the Parliament.

take

take, there are more material [d] differences among them (and that peradventure in some [e] one pointe of religion then there are amongst vs in al. To say nothing, I say, of thē who are so much faulty themselues, & yet most vncharitably slaunder and censure vs: and to come a little to the consideration of the state of our owne Church at this present.

Can we here (my brethren) iustifie our selues? Or can wee truely giue the same testimony of our selues which S^t. *Luke* doeth heere of the faithful in my Text, that in our Christian exercises, in our holy dueties, wee *continue dayly with one accorde*? May wee not rather iustly take vp that complaint of Saint *Bernard* [f] where is now to be found amongst vs that exercise of vnanimity? Surely wee haue herein lost the vertue

[d] For they differ in 237. articles of doctrin as Iohānes Pappus hath gathered out of Bellarmine. *in lib. de contradict. Doctorū nunc Eccles. Romanæ.* And master Willet setteth downe 70. maine cōtradictions beweene the old and new Papists 37. beweene the Iesuits. 57. points wher in Bellarmine is at variance with himselfe. 39. contrarieties of Popish religion. 100. contradictions of the Popes Canons. *vid.* Tetrastylon Papismi, parte 4^a. [e] As in Purgatory, the Masse, the real presence, baptisme, confession, &c. [f] *At vbi nunc illud vnanimitatis exercitium? & postea. religionis antiquæ non solum virtutem amisimus sed nec speciem retinemus in Apolog. ad Gulielmum Abbatem.*

and

24947

and retaine not so much as the shew of auncient religion. In the Primitiue Church the multitude of beleeuers were all of [g] *one* heart and of *one* soule: but to apply S^t. *Chrysostome* his words to our times [h] nowe a daies it is very hard to finde concorde or vnity in one minde. Then [i] three thousand were assembled in *one* house, fed togither, as it were, at *one* table, *continued* togither *with one accord*: but nowe a fewe of vs are at dissention & diuisiõ in one house as if that of our blessed Saviour vvere now in our times fulfilled there shalbe [k] fiue in one house divided, three against two, and two against three. For as the people of Israel were [l] divided in to two partes halfe of them following *Tibni*, and the other halfe *Omri*: as in *Rome* [m] the wiser sort affected *Pompey*, the middle sort *Cæsar*, & the rest *Crassus*: as in [n] *Attica*, the people of the

[g] Act. 4.32. [h] *Hodie ne vna quidem in mente concordiam vllã reperias, sed bellis vndiq; omnia fervent. Hom. 36. in 1. Cor. Tom. 4. Simile est illud Gualteri in Act. 2. hoc seculo variis sectis scindũtur, seq; invicem mutuis Anathematismis devovent. Antiquorũ temporum discipuli meliores erant quam nunc sunt doctores. Chrys. serm. 6. in Epist. ad Eph.* [i] *Tria millia domum vnã, mensam vnam, animam vnam habuerunt. At nimium longe à virtute illorum absumus & dissipati per propria domos sumus. Chrysost. Hom. 33. in cap. 10. Matth.* [k] Luk. 12.52. [l] 1. King 16. 21. [m] *Plutarch in vita Crassi.* [n] *Idem in vita Solonis.*

mountaines run after *Pisistratus*, the people of the *Vallyes* after *Lycurgus*, the people of the *Sea-coasts* after *Megacles*: as among the[o] *Hebrewes* there vvere three sects, the *Pharises*, the *Sadduces*, & the *Esseni*. or rather as in the church of *Corinth*[p] some followed *Paule*, some *Cephas*, some *Apollos*: so haue not wee as many Sects, haue not wee as many factions, haue not wee as many divisions, shal I say in our Church? Surelie I maye truely say among them who name themselues members of this our body, branches of this our vine, Professors of this our religion. Are there not yet *Brownists* & *Barrowists*, *Martinists* and *Humorists*, *Donatists* and *Anabaptists* to be found amongst vs? I speake not of this place in particular, but of our Church in general: are there not yet many *factious Spirits*, & *troublesome Schismaticks*, who (either vpon a prowd conceit of themselues because like him in *Tully*[q] they thinke there is great learning in contradictiō.

[o] *Chrysost. Hom. 46. in Act. 20.*

[p] Cor. 1. 12.

[q] *Disertus esse possem si contra ista dicerem Tusulam. Quæst. lib. 1.*

Or

24947

Or vpon a malicious minde, or licentious deſire, becauſe, like them in *Gregorie*, [r] in an obſtinate ignorance they neglect and in an affectation of libertie they ſhake of our Church diſcipline. Or elſe vpon ſome [f] diſcontented humor, becauſe (as we haue experience in many) they haue beene croſt in their inordinate deſires, do continually oppoſe themſelues againſt authority: and being altogither [t] vncharitable in their courſes, they make no conſcience to rent the vnity, to diſturbe and as much as in them lyeth, to deſtroy the peace of our Church. For otherwiſe why haue they rayſed ſuch hote and bitter contentions concerning [u] round, and ſquare, white and blacke, ſtanding ſitting, kneeling & the like. Why ſhould they bee willing rather to haue the ta-

[r] *Non ob aliud in ignorantiæ ſuæ hactenus cæcitate volumtur niſi ut Eccleſiaſticam fugiant diſciplinam, & perverſe habeant, vt volnerint, vivendi licentiã: quia nec quid defendant, nec quid ſequantur intelligunt. & pejus. Ignorãtiæ ſuæ credentes vniverſam Eccleſiam non ratione, ſed malitioſa mente tantummodo refugiunt. Epiſt. lib. 7. Indict. 1. Epiſt. 5*

[f] Diſcontentment for the moſt part cauſe of ſciſme in our Church.

[t] *Charitatem & dilectionem proximi ſi haberent ſciſmatici non ailaniarent corpus Chriſti quod eſt Eccleſia. Auguſtin. lib. de ſermone Domini in monte.*

[u] See the libellers in their admonition, and the defence of the anſwere to the ſame, by the late moſt Reverend Archbiſhop of famous memory againſt the reply of T.C.

lent of their ministery buried vp in the napkin of silence, then to suffer themselues to bee covered with a Surplesse? Why should they be willing rather to be crossed in their spiritual businesse, then to allow of the crosse in the Sacrament of Baptisme? Why wil they rather heare no praier, then a set forme of praier? Why wil they rather heare no Sermon, then a Sermon that hath the sayings of the Fathers, or Philosophers in it? Why wil they rather receaue no Sacrament, then to receaue it at his hands, whose preaching they like not: or kneeling with the congregation, which custome they allow not. In a word, as * tinne is saide to bee of that distractiue nature, that beeing mingled with other mettals, it doth disioine them, and is it selfe divided from them: so are they of that contradicting spirite, that they make a rent many times betweene others, and themselus are deuided in opinion from others. I iudge no mans conscience (beloued in

* *Stannum aliis est natura vt si misceatur cum aliis metallis invicem cōiuncta soleat ipsa dividere, & ab invicem penitus seperari.*

Christ

24947

Christ Jesus) yet can I not free these men from the note and name of [x] contentious persons, who like [y] *Romulus* & *Remus* fal out about trifles, and wearie their brethren by their stiffe & vnreasonable opinions, and rather then they wil yeeld, do defend a knowne evil, and dayly stir vp the coales of domestical controversies in matters of [z] indifferencie, wherein (according to that excellent rule of [a] Saint *Ambrose* to S^t. *Augustine*, and his mother) we should euer in all obedience conforme our selues vnto the Church where we liue: if we shal desire to giue no occasion of offence to others, or that others should take no occasion of offence at vs.

I wil not here stand to rip vp the dis-

[x] *Contentio est vbi non ratione aliquid sed animi pertinacia defenditur, & vbi iam non veritas quæritur sed proximus fatigatur. Hier. in ca. 1. ad Rom. hæc solet esse illam ea quæ mala novis velle defendere ne cedere videatur. Ambros. in cap. 4. Eph.*

[y] *Plu. in Rô.*

[z] *Quod neq; contra fidem neq; contra bonos mores iniungitur, indifferenter est habendum & pro eorum inter quos vivitur societate servandum. Augustinus. Epist. 118. ad Januarium.*

[a] *Cum Augustinus & Mater eius consuluissent Ambrosium an Sabbato ieiunarent necne quia Ecclesiæ diversæ diversum hac in re statuerunt. Respondit Ambrosius Augustino. Cum Romam venio ieiuno in Sabbato, cum hic sum, non ieiuno. Sic tu ad quam forte Ecclesiam venevis eius morem serva, si cuiquam non vis esse scandalo nec quanquam tibi. In his rebus de quibus nihil certi statuit scriptura, mos populi dei vel institutа maiorum pro lege tenenda sunt. Aug. ep. 86. ad Casulanum. & 118. ad Januarium.*

sentions and diuisions of many other reverend and learned men, and otherwise great pillars of our Church. Only thus much let me be bould to tel them that as the whole [b] sea is troubled whē the great fishes the *Orcæ* & the *Whales* doe fight: so our whole Church must needes be troubled while they some of the principal members thereof do liue in contentiō. And as *Pliny* saith of those [c] two Hils in the territories of *Modena* that encountring together, and charging and assaulting one the other, they overthrewe all the villages that were built vpon them. So it is too true that when such strong & mighty bulwarkes of our church shal thus band thēselues one against the other, that the simple people whose faith is built vpon their doctrine (as they in Saint *Ierome* were by the [d] Schismaticks of his time) are weakened in religion, distracted in opinion, divided from the congregation and do sometimes fal away from their profession. And as the [e] falling out of

[b] *Plin. lib 9. cap. 6.*

[c] *Idem lib. 2. cap. 83.*

[d] *Scismatici separant decepiam multitudinē ab Ecclesia dei, & rudes animas quæ Christi nuper concepere sermonem, abrumpunt & dividunt. Hier. in c. 1. Ioel. prophet.*

[e] *Gen. 13. 7.*

Abra-

24947

Abrahams & *Lots* ſervants might giue an occaſion to the *Canaanites* and *Perizzites* that were then in the lande to blaſpheme the name of God and to deſtroy them: ſo howe is it poſſible but that the variance and diſcorde of theſe ſhould cauſe the irreligious *Atheiſts*, the enemies of god in our land, to [f] blaſpheme his holy name, and giue an occaſion to the *Popiſh favorites* by our own diſſentiõs to work our vtter ruine and deſtruction.

[f] *Quando litigas, quando contendis, quando Eccleſiam ſcindis, facis vt, qui foris ſint blaſphement Chryſ. Hom. 26. c. 14. Rom 8 Lib. 22.*

Livy in his Romane [g] hiſtory reporteth that *Minutius* and *Fabius* beeing both Romanes were in great oppoſition and contradiction, euen then when *Hannibal* was menacing his threats againſt *Rome*: entertayning from thence many treacherous Fugitiues, and ſending thither his owne Eſcouts & ſpies, and vſing all meanes for the overthrow of that Citty. What *Hannibal* of *Carthage* did ſometimes againſt *Rome*: that the *Hannibal* of *Rome* doth alwaies againſt vs. He entertaineth many falſe-

harted Fugitiues from vs, and ſendeth his treacherous Maſſ-mongers as ſpies and intelligencers into our land. Theſe tread every path, moue every ſtone, vſe every meanes, to work the ruine of our Religion, and the downe-fal of the goſpel. And yet behold we (my brethren) with griefe of heart I ſpeake it) to the diſhonour of our God, the diſgrace of our calling, the diſcredit of our church, the reioycing of the Aduerſary, doe al this while, ſhal I ſay, like *Minutius* and *Fabius*, nay like [h] *Ierome* and *Ruffinus*, whet our tongues & ſharpen our pens and make our inuectiues, and publiſh our pamphlets one againſt another. So that I may truely ſay with Saint *Bernard* [i] that our church many times findeth more peace amongſt ſtrangers, among Pagans, among Heretickes, thē among her owne children: who to get vnto themſelues a little honour as they think it, but indeed great diſhonour as they ſhal finde it, doe *Nero-like* or *viperlike* kil & exenterate their own mo-

[h] At whoſe bitter concetions ſee how Saint Auguſtine grieved. *Epiſt.* 15.

[i] *Pax a Paganis pax ab Hereticis ſed non profectò à filijs. ſer.* 3 *in Cant. Pacē habet Eccleſia apud extraneos ſed filij nequam, filij ſcelerati ſæuiunt in eā. Qui propriam matrem eviſcerant vt ſepariant in honorem. Idem ſerm. ad paſtores & Synodo.*

ther

24947

ther the Church in whoſe womb they haue beene conceaued, in whoſe lap they haue beene dandled, in whoſe boſome they haue beene lulled, vvith whoſe armes they haue beene imbraced, with whoſe milke they haue beene nouriſhed, and through whoſe peace they haue beene bleſſed. And as *Rebecca*, when her children ſtroue within her laid, [k] ſeeing it is ſo, why am I thus? So the Church, ſeeing this contention of her children within her owne bowels, hath as great cauſe to ſay, ſeeing it is ſo why am I thus? why am I ſo fruitfull in children that haue ſuch contentious & diſagreeing [l] children.

Are theſe (my brethren) the fruits of the Goſpel, are theſe the effects of our holy calling? Are theſe the tokens of our vnitie? Are theſe the bodies of our Chriſtianity? Do we thinke by renting our Church to builde vp our Church? Do we thinke by ſeparating the members to ſtrengthen the body? Doe vvee think by dividing of Chriſt to cõfound

[k] Gen. 25. 22

[l] *Filij mali qui non odio iniquitatum alienarũ ſed ſtudio contentionum ſuarum infirmas plebes iactantia ſui nominis irretitas vel totas trahere, vel certe dividere affectant. Superbia tumidi, peruicacia veſani, calliditatis inſidioſi, ſeditionibus turbulẽti, ne luce veritatis carere offendantur, umbram rigidæ ſeueritatis ebtendunt. Auguſtinus contra Parmenianum. lib. 3. cap. 1.*

Anti-

Antichrist? Do we think by our ſciſme to beate downe Papiſme? Do we think thorough bitter emulation to eſtabliſh ſincere reformation? Doe wee thinke that the Adverſary ſeeth this not? Or ſeeing regardeth it not? Or regarding obſerveth it not? Or obſerving derideth it not? Or deriding furthereth it not? Or furthering relateth it not? Or relating remembreth it not to their owne advantage and our ſhame? What, my brethren, is it not a [m] ſtark ſhame for vs to be cold in mainetaining a truth, ſeeing our Adverſaries are ſo hote in defending a falſhood? Is it not a great diſcredit vnto vs, that Papiſts ſhoulde be at more [n] vnity in mainetaining a bad cauſe, thē we are of a good? What, my brethren, ſhal [o] *Sanballet*, and *Tobiah*, and the *Arabians*, and the *Ammonites* conſpire altogither to fight againſt *Ieruſalem*? And wil not the Princes and Rulers, and the reſt of the people of the Jews with *one* conſent and agreement ioine togither to repaire the decayed wals

[m] *Tempe eſt oōtra ardenter per verſa aſſerentes nos pro veritate frigidiores inveniri. Ruſticus Diaconus li. adverſus Acephalos.*

[n] *Infœlices nos: infœlix populus dei non poteſt in bono tantam habere concordiam quā iam mali habent in malo Hier. in pſa. 82. in illa verba, quoniam cogitaverunt unanimiter ſimul.*]

[o] Neh. 4. 8.

24947

wals of *Ierusalem*, and to stop the breaches of the same? My meaning is: shal the *Frogges* and *Locustes* of *Rome*, the *Iesuits* and *Seminarie-Priests*, and the rest of the *Popes Agents*, that lie lurking in England, thus conspire & agree togither like Foxes, to destroy our vine to supplant our Church? And shal not our Bishops, & Prelates, and Pastours, and Professors of al sorts with *one* consent ioine togither to beate backe their forces, and to defend & maintaine our Church?

It is reported that [p] many malicious minded men did labor to sow the tares of discord & dissention between *Charls* the *Great*, and his brother. But they (for such was their wisedome) did forbeare one another and ioined their forces togither against their enemies that labored to make debate betweene thē. And a parallel to this we haue in [q] *Plutarch* of impudent & insolent *Hyperbolus*, who perceiving *Alcibiades* & *Nicias* to bee at variance busily stirred vp the

[p] *Cranzius in Saxonia lib. 2. cap 3. & refertur à Magdeburgensibus Cent. 8. cap. 6. fol. 417.*

[q] *In vita Niciæ.*

the people against thē both to banish them. But they being acquainted with his wicked proiect, ioined their powers in one and so by this meanes banished him. Beloved in our Lord and Saviour Jesus Christ, what those malicious minded men did vnto *Charles* the *Great*, & his brother, what *Hyperbolus* did to *Nicias* & *Alcibiades*, that our *Malecontēt Recusants* and *Popish Circumcellions*, as malicious as the former, as insolent as the latter, cease not to doe vnto vs. They labour to sow the tares of discord and dissention among vs, & perceiving vs already at variance, they seduce the silly multitude by many sweete and sugred words: that so (having got the maior part vnto them) they might vvith more facilitie exterminate and banish vs out of the land. But let vs bee vvise and wary to prevent these their wicked purposes. Let vs for shame lay aside al contentiō, which is not [r] fit to be amōg thē that professe one & the same faith. Let vs forbeare one another and ioine

[r] *Non congruit vnius fidei viros habere contentionē, sed patiantur se invicem, &c Ambros. in 2. Tim. 2.*

our

24947

our forces togither against them that are enemies to vs both. Let vs at the least goe forth with one power against the common Adversarie. And let vs as the Apostle speaketh [f] *continue* in *one* spirit, and in *one* minde (not quarrelling togither) rather συναθλοῦντες τῇ πίστει τοῦ εὐαγγελίου, fighting togither for the cōmon saluation through the faith of the gospel. Then shal we bee assured as [t] *Ignatius* speaketh, that although there are many wolues amōgst vs masking vnder sheepes cloathing, yet as long as we are at concord one with another, they shal never bee able to prevaile against vs. But if wee like the mouse & the frog in the [u] Poet shal be stil warring and iarring about trifles, let vs beware least the furie of the Kight spoyle vs both. And if wee like foolish Galathians shal delight to bite and devour one another, let vs then take heed (as we were lately & learnedly warned out of this place by a [w] reverende Elder amongst vs) least, as the [x] Apostle spea-

[f] Phil. 1. 27.

[t] *Fugite vos filij lucis sectionem vnitatis. Multi enim Lupi velleribus tecti, &c. Verū in vestris concordibus animis nullus dabitur illis locus. Ad Philadelphienses Epist. 9.*

[u] *Homer in* Βατραχομυομαχια.

[w] Mr. Warden of New Colledge.

[x] Gal. 5. 15.

speaketh, We be devoured and consumed one of another.

y *Lib. 8. cap. 11. vide.*

Eusebius in his y Ecclesiastical history hath an observation wel worth our attention. After he had set downe, the glory of the Church in those daies, the honor of the Ministers of the word and al Christians, & those many famous tẽples erected almost in every Citty, and the infinit multitude of beleevers flocking thither for their spiritual comfort, he proceedeth thus: *hæc nulla potuit invidia prohibere, &c.* Satan with all his malice, the world with al his cunning, Tyrants with al their power were never able to hurt or hinder this glorious estate of the Church. But (saith hee) when z Christians once began to vilifie Christians, when our selues shot out our arrowes even bitter words against our selues, when Bishops set vpon Bishops, and the pastours of the Church were set on fire by the spirit of contention, one against an other; then evẽ thẽ according to that in the lamentation the

z The debate & contention of Christians the cause of a great persecution of the church.

24947

[a] the Lord darkned the daughter of Si on in his wrath & caſt down from hea-ven the beauty of Iſraell and remem-bred not his foote-ſtoole in the day of his wrath. Then euen thē the Lord ſent a grieuous perſecution on his Church, & thee wandred in ſolitary places [b] like a Pelicane in the wildernes, like an owle in the deſart, like a ſparrow that ſitteth alone on the houſe top. Men and bre-thren, Reuerend and beloued in Chriſt Ieſus: the Lord hath bleſſed our church of *England* in particular with as many bleſſings as euer he did the generall at that time. Kings haue been and ſtil are her nurſing Fathers, and Queenes her nurſes. Her maintenance although not ſo good as in former times (and I vviſh that it were bettered) yet farre excee-ding the mercenary ſtate of ſtipendary churches. Her Temples glorious, her profeſſors infinite, her miniſters, in nū-ber more, in knowledge more abundāt I may truely ſay, then any: nay, I wilbe bold to ſay, then in many other nations of

[a] Lam. 2. 1.

[b] Pſal 102. 6. 7.

of Christendome. Her peace, first vnder a gracious *Debora*, and now vnder a faithful *David*, a long and a happie peace.

(*And the Lord if it be his will, continue yet the same amongst vs and our posterities, till the comming of his Sonne Christ Iesus.*)

What rage of Satan, what enuie of the world, what cruelty of tyrãts, were able to stop the current of these blessings, if we were not wanting vnto our selues? But alas (my brethren) here is that which threatens a change of these things, heere is that which threatens a heavy iudgment vpon vs. Our Peacemakers in Israel are the Peace-breakers of Israel. Our sonnes of consolatiõ are become the sonnes of contention. Our Christians that should bee divided frõ the world, are divided among themselues. And this division threatens our destruction. These bee the faults wee must amende, these be the fruits of hatred & enmity, which we must abolish through

24947

through loue and vnity. Least for our contentions this ſun-ſhine of the Goſpel be defaced, & the light of the truth put out amongſt vs. Least for our contentions the Lord tel vs as it was tolde the *Angell* of the Church of *Epheſus*, that our [c] Candleſtick ſhalbe removed. Least for our contentions the Goſpell of Chriſt be taken frō vs, as the [d] Arke of God was from the Jſraelites. Least for our contentions, the Lord ſend vs a dearth and famine, not of bread, but of hearing the word of the Lorde: and the time come, that we bee conſtrained to wander [e] from ſea to ſea, and from the North to the Eaſt ſhal wee run to and fro to ſeeke the worde of the Lord, and ſhal not finde it. As the Lorde by his Prophet ſpeaketh.

[c] Revel. 2. 5

[d] 1. Sam. 4. 11.

[e] Amos. 8. 11. 12.

Wherefore (my deare brethren beloved in the tender bowels of Chriſt Jeſus) to conclude this point: if there be any ſigne of ancient Chriſtianity in vs, if the cōfort of vnity may perſwade vs, if the ſhame of the worlde may in-

force vs, if the loue of the Church may moue vs, if the danger of diuision may compel vs, if the malice of the Aduersary may incite vs, if the losse of the Gospel may fear vs: In a word, if there
[f] Phil. 2. 1. 2 be any [f] consolation in Christ Jesus, if any comfort of loue, if any fellowship of the spirit, if any compassion & mercie; let vs be like minded, hauing the same loue, being of *one accord*, and of
[g] Heb. 10. 25 *one* iudgement. Let vs not [g] forsake the fellowship wee haue amonge our selues as the manner of some is; but let vs exhort one an other, & that so much the more because wee see that the daie
[h] 1. Cor. 1. & Eph. 4. draweth neere. And I [h] beseech you brethren by the name of the Lord Jesus, that we would al at the last speake *one* thing: that by our iars we woulde giue no occasion to the weake to fal by vs, nor to the Aduersarie to triumph ouer vs, nor to the malicious to speak euil against vs. But beeing diligent to keep the vnity of the spirit through the bond of peace: we may with the faithful

24947

ful in my text *continue* in all Christian duetie*s* *with one accord*. Being *one* body and *one* spirit euen as wee are called in *one* hope of our calling, *one* LORD *one* faith, *one* baptisme, εἷς θεὸς καὶ πατὴρ πάντων ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν ἡμῖν. *One* God, & father of al, which is aboue al, through al, and in vs al.

And thus far of my second generall obiervation. *The mutuall consent and agreement* of these Christians in their godly exercises: *with one accord. And they continued dayly with one accord.*

PARS TERTIA.

in the Temple.

Ioseph of *Arimathea* an honourable Counceilor was a Disciple of Christ but [a] secretly for feare of the Jewes. *Nicodemus* woulde needes come vnto our Saviour but it was by [b] night. But the faithful in my text are more bolde and resolute, more open and apparant in their professiō. They were not Christians in secret, or Professors by night. They did not vvith the *Anabaptistes*,

[a] Ioh. 19.38

[b] Iob. 3.2.

[e] avoide the sight and company of mē and run into the woods. They did not with the Popish Monkes and Friers [d] creepe into private houses. They did not with the fantastical Humorists betake themselues into clanculary Synagogues. But [e] to gaine the more vnto Christ in a frequent assembly, [f] to make a publike confession of their faith, to approue by their example the solemne meetings of the Church, to incite others hereby to these holy dueties, and to [g] teach posteritie to eschew factious conventicles and to commend open & publike congregations and assemblies in the *Temple*. *They continued daylie with one accord in the Temple*. A [h] place where the Apostles did vse to preach & al the faithfull vse to pray.

But some may here say. Why did

[e] *Non abdiderant se in sylvas vt Anabaptistę. Lucifugus igitur spiritus Anabaptisticus est fugiendus. Qui enim male agit odit lucem. Osiander.*

[d] 2. Tim. 3. 6

[e] *Vt propter populi frequentiā plures Christo lucrifacere possent. Gualter.*

[f] *Vt publicā fidei confessionem ederent coram populo. Vt publicos congressus Ecclesiæ comprobarēt suo exemplo. Vt alios ad fidem & invocationem invocarent. Lucas Lossius.* [g] *In templo agebant, ne quis conspirationem putaret. & vt posteri discerent clancularias conventiones vitandas, & cætus publicos esse laudabiles. Bullinger in Text.* [h] *Vbi erat locus orationis quoad omnes, & prædicationis quoad Apostolos. Capgraue in hunc locum.*

the

24947

the Apostles come into the *Temple* to preach, why did the faithful come into the *Temple* to pray? Seeing our blessed Saviour made the most excellent Sermon that ever was made, & such a one as [i] containeth in it the most perfecte forme of a Christian life, not in the *Temple*, but [k] on a mountaine. And in the same Sermon for praier his coũcel was otherwise, [l] when thou prayest, saith he enter, not into the *Temple*, but into thy chamber: and when thou hast shut thy dore, pray vnto thy Father which is in secret, and thy Father which seeth thee in secret wil reward thee openly.

[i] Vide Augustinum lib. 1. de sermone domini in monte, in principio.
[k] Math. 5. 1.
[l] Math. 6. 6.

For answere wherevnto I must confesse, that these holy exercises of preaching and praying, are most commendable whersoeuer they be vsed & performed: mans necessity, and some other circumstances beeing considered. For the first we haue an example in the Apostles, who [m] ceased not to preach, and teach Iesus from house to house. In *Peter* who [n] preached in the house

[m] Act. 5. 42.
[n] Act. 10. 34.

of *Cornelius*. Jn our Saviour who [o] taught the people out of a ship. For the second we haue an example in Abrahams seruant [p] praying in the field, in *Moses*, [q] praying vpō the moūtaine, in *Elias*, [r] praying vnder a Iuniper tree, *Daniel* in his [s] chamber, *Ionah* in the [t] Whales belly, *Peter* [u] vpon the house *Paule* and *Silas* in [w] prison, the faithful on the [x] shoare, our blessed Saviour sometimes vpon a [y] mountaine, sometimes in a [z] solitary place. Notwithstāding al this the *Temple* of al other places is the fittest place for the publike worship and seruice of Almighty God in these holy dueties. For where can the word be so fitly preached as where the Congregation is publikely assembled, where can our praiers bee better offered as a sweet smelling sacrifice vnto the Lord, then where a multitude of faithful souls do as it were pitch a field, and vncessantly assault the God of heauen by their petitions. And therefore as Saint *Chrysostome* calleth the *Tem-*

[o] Luk. 5. 3.
[p] Gen 24 13
[q] Exod. 32. 11.
[r] 1. King. 19 4
[s] Dan. 6. 10.
[t] Ion. 2 1.
[u] Act. 10. 9.
[w] Act 16. 25
[x] Act. 21. 5.
[y] Matth. 14. 23.
[z] Mar. 1. 35.

ple

24947

ple [a] *doctrinæ ſedem*, the ſeate of learning and chaire of doctrine, becauſe Chriſt taught [b] openly in the *Temple*, and [c] dayly in the *Temple*, and the Apoſtles after Chriſt, and the true Miniſters of Chriſt in al ages, haue made choice of this as the meeteſt place for the word preached. So alſo doth hee cal it, [d] *domum ſanctam*, a holy houſe: becauſe here as in the houſe of god the Saints and ſeruants of God doe lift vp pure harts and hands vnto god in their dayly praiers and continual ſupplications.

[a] *Hom. 1. in 1. Ioh.*

[b] Ioh 18.20

[c] Luk. 22. 53

[d] *Hom. 9. in cap. 3. Act.*

And if we conſider the firſt inſtitution of the ſame, we ſhal finde this to be one of the principal endes hereof, and that God hath promiſed in a more ſpecial manner to hearken to the requeſts of them that ſhal pray vnto him out of this place. Looke but into the bookes [e] of *Kings* and *Cronicles*, & there it wil appeare that after *Salomon* had builte the *Temple*, and furniſhed it with al things therunto appertaining: the firſt

[e] 1. King. 8. & 2. Cron. 6. 7.

thing that he did therein, was the ſanctification of the ſame by prayer in the ſight of al the congregation of Iſrael. To ſignifie vnto vs, that the ende of al that great chardge and coſt which hee ſpent in that glorious and ſumptuous building, was no other then to make a fit and convenient place, wherein the name of the Lord ſhould be called vpon in his owne time, and in the ſucceeding ages of poſterity. And it is vvel worth our obſeruation, that our Saviour in the Goſpel calleth this houſe not the houſe of learning, not the houſe of knowledge, not the houſe of diſcipline, not the houſe of iuſtice, not the houſe of mercy, not the houſe of power, but the houſe of praier.[f] My houſe, ſaith he ſhal bee called the houſe of praier vnto al nations. Thereby teaching them and vs, and al the world, that as houſes are vſually builded for habitation: ſo the *Temples* of the Lorde for invocation. And that it is as propper for theſe to be frequented by the people of the Lord,

[f] Luk. 19. 46. *De cauſis dicitur domus orationis. Bonavent. ſer. 4. de dedic. Eccleſia.*

as

24947

as it is for the other to be inhabited by the sonnes of men. And therefore when the Prophet *Ioel* commaunded the Priests and Ministers of the Lord to pray for the people, hee tels them the place where hee must doe it, euen betweene [g] the porch and the altar. That is in the midst of the church and face of the congregation. Giving vs thereby to vnderstand, not only that the *Temple* is the vsual and appointed place for praier, but also that there especially our praiers being by many iointly powred out, as a pleasant incense doe soonest ascende vp into the nostrels of the Lord. For although that of the Schoolmen be most true [h] that God is here & there, and euery where, by his essence, by his presence, and by his power: after this manner filling both heauen and earth, as he speaketh [i] by his Prophet. And that which Saint *Stephen* alleadgeth [k] the most high dwelleth not in *Temples* made with handes. That is, dwelleth not only there, or is not circum-

[g] Ioel. 2. 17.

[h] *Enter præsenter Deus hic & vbique potenter.*

[i] Ier. 23. 24.

[k] Act. 7. 48.

cum-

cumscribed as a natural body within one particular place: And that of God
[l] Esa.66.1. himselfe, [l] Heauen is my throne, and the earth my foote-stoole: where is then the house that you wil build vnto me. Yet of al other places in the world hee hath chosen his *Temple* as an especial place, where to put his name, and where he woulde bee most apparantly conuersant, and where he would keepe his principal residence. And that wee might not doubt hereof, the Lord him
[m] 2 Cron.7 selfe saide vnto *Salomon*; [m] I haue cho-
13.14.15. sen this place for my selfe, to bee an house of sacrifice. If I shut the heauen that there be no raine, or if I commaunde the Grasse-Hopper to devour the Land, or if I send pestilence among my people. If my people among whō my name is called vpon, doe humble themselues and pray, and seek my presence, and turne from their wicked vvaies: then wil I heare in heauen, & bee merciful vnto their sinnes, and wil heale their land: then mine eies shalbe

open

24947

open, & mine eares attent to the prai-
ers made in this place. And no mar-
vel. For here was the *Arke* of the *co-*
venant, the *Tables* of the *Testimony*,
the *Cherubins*, and the *Mercy-seate*,
the very visible signes and tokens of
the [n] presence of God. Here the Lord [n] Exod. 25. 22
promised that his [o] eies and his hearte [o] 1. King. 9. 3.
should bee perpetual. Here [p] was his [p] Ezec. 43. 7
throne established, this was the place
of the soles of his feete, where hee pro-
mised to dwel among the children of
Jsrael for euer. In a worde, as *Iacob*
said of the place where he slept [q] Surely [q] Gen. 28. 16. 17.
the Lord is in this place, this is none o-
ther but the house of God, and this is
the gate of heauen: so may we as true-
ly say of the Lords *Temple*: the Lord is
in this place, so [r] saith *David*, This is [r] Psal. 11. 4.
none other but the house of God, so
[s] saith our blessed Sauiour, This is the [s] Ioh. 2. 16.
gate of heauen, this is the habitation
of the most high, so saith the Lord him-
selfe [t] This is my rest for ever here wil I [t] Psal. 132. 14.
dwel for I haue a delight herein.

And

And for this cause it is, that the faithful when they were to make their praiers vnto God haue euer had an especial recourse to this place. Witnesse *Da-*
[t] Psal.5.7. *vid*, [t] I wil come, saith hee, into thine house in the multitude of thy mercies, and in thy feare wil I worship towards thy holy *Temple*. Witnesse his sonne
[u] 2.Cron.6 King *Salomon*, who [u] made a brazen
13. scaffold in the middest of the *Temple*, whereon he kneeled, when hee prayed vnto the Lord. Witnes *Ezechias*, who
[x] 2.King.19 when he was to pray [x] went vp into the
15. house of the Lord. Witnesse Christ
[y] Mark.11.11 Jesus who often [y] frequented the *Tem-*
Luk. 19.45. *ple*. Witnesse the Disciples who were
[z] Luk.24.53 continually [z] in the *Temple* praysing & landing God. Witnes the Apostles who
[a] Act.5.21. early in the morning [a] entred into the
[b] Act.3.1. *Tẽple*. Witnes *Peter* & *Iohn* [b] who went vp into the *Tẽple* at the ninth houre of
[c] Act.22.17. praier. Witnes S. *Paul* [c] who praied in the *Tẽple* at *Ierusalẽ*. Witnes *Anna* the daughter of *Phanuel* (a rare presidẽt of this holy exercise, in this holy place, to

all

24947

al poſterities) ſhe was a widdow about fourſcore & foure yeares: & [d] went not out of the *Temple*, but ſerved God with faſtings & praiers night & day. Laſtlie, witnes inſteed of al the reſt, theſe faithful Chriſtians of whom it is here ſaid in my Text, that *they continued dayly with one accord in the Temple.* [d] Luke 2. 37.

And is this even ſo? Were *Temples* firſt ordained for praier and preaching the word, and ſuch like holy exerciſes? Hath God promiſed in a more eſpeciall manner to heare them that there pray vnto him? Hath hee ſanctified theſe places with evident tokens of his owne preſence? And haue the faithful at al times, and in al ages had recourſe herevnto? Firſt then (to make ſome vſe of this doctrine) what ſhal we think of al ſtubborne and ſtiffe-necked *Recuſants*, who, for conſcience ſake, as they tearme it, but indeede for their owne froward fancy, and refractarye willes ſake, forſake our publique aſſemblyes, in the *Temple* of the Lord The vſe. Recuſants.

2.Tim.3.6 Lord and [c] creepe into priuate houſes, leading captiue ſimple women laden with ſinne, and led about with diuerſe luſtes. Preferring the mumbling of a *Maſſe* in a priuate corner before the true worſhip and ſeruice of God in his holy *Temple*. To thē I ſay, as the Lord by his Prophet ſpeaketh, you haue herein [f] committed two evils, you haue forſaken the fountaine of liuing waters to dig vnto your ſelues pits euen broken pits that cau holde no water. You haue forſaken and neglected and skorned the worde of God preached in his *Temple*, to follow at home (& that with greedines) lying vanities wherein there is no confidence.

Ier.2.13.

Brownists. Secondly doe the faithful here thus *continue with one accord in the Temple*, what then ſhal wee thinke of the peſtilent broode of *Donatiſts*, the *Browniſts* and *Barrowiſts* of our time [g] who as if they were ſent as great Apoſtles from heauē with reuelations, do (in a prowd conceipt of themſelues) take vpon thē

[g] M^r. Gyfford in the preface of his reply to Barrow & Greenewoode.

to

24947

to confute, controule, & condemne al Churches. They accompt our *Temples* no better then *Antichristian Synagogues*. They cal our people here assembled, profane multitudes, they name our set forme of praier here vsed, horrible and accursed blasphemy, they terme the Articles of our faith here confessed, a forged patchery, they vilifie our singing of Psalmes in these congregations, by the Psalmodical harmony of Crowes, Kights, Owles, Geese, Leopards, Beares, Wolues, Dogs, Foxes, Swine. And therefore they abhorre these places as profane, & refuse our societies as vngodly.

But what is the cause of these their heathenish imputations? What is the cause of this their Scismatical rent? Surely, as they pretende, because there remaine many vngodly persons, many blots and spots in our Church. And is this al? Can they instãce in any church that hath bin free? Hath not the brightest day his clowd, the finest lawne his brack,

brack, the purest gold his drosse? And is there, or euer was there any Church in the worlde that [b] may not be tainted with some blemish, that may not bee touched with some imperfectiō? Doth not the Spowse in the Canticles [i] confesse her selfe to be blacke? May shee not bee compared to 'a [k] corne-fielde wherin there are tares aswel as wheat? Vnto a [l] net wherein there are bad fishes as wel as good? Vnto a [m] threshing flore wherein there is chaffe as wel as corne? Vnto a flocke, wherein there are [n] Goats for the left hand, as wel as Sheepe for the right? Vnto [o] that great house wherein there are vessels of dishonour, as wel as houour? And therefore to them I say, as Saint *Augustine* did to such in his time against whom he excellently disputeth in many places: [p] *Intus & foris mali tolerandi sunt ne pacis compago solvatur*. We are constrained for the publicke peace sake to

[b] *Cum tota dicat Ecclesia quamdiu hic est damnāda nobis debilitas nostra, nō utiq; hic est sine macula & ruga. Augustin. Retract. l. 1. c. 7*

[i] Cant. 1. 4.

[k] *In agro dei hoc est in Ecclesia. De Genesi cōtra Manichæos, lib. 1. cap. 13.*

[l] *Nunc bonos malosq; communiter quasi permixtos pisces, fidei Sagena nos continet. Gregor. in Evangelia. Hom. 11.*

[m] *Augustin. de vera religione, cap. 5. & 6. & contra Cresconium Grammaticum, lib. 2. cap. 22.*

[n] Math. 25. 33. [o] 2. Tim. 2. 20. [p] *De unitate Ecclesiæ.*

tolerate

24947

tolerate the wicked in the Church of God. And yet for the [q] tares sake you should not forsake the field of the Lord. Nor yet for the [r] bad fishes sake should you rent the net of the Lord. Nor yet for the [s] chaffes sake should you refuse the threshing flore of the Lord. Nor yet for the goats sake should you leaue the flockes of the Lord. Nor yet for the [t] vessels of dishonor should you scorne the house of the Lord. Nor yet for any

[q] *Etsi videntur in Ecclesia esse Zizania, non tamen impediri debet aut fides aut charitas nostra, vt quoniam zizania esse in Ecclesia cernimus, ipsi de Ecclesia recedamus.*

Refert hoc Augustinus ex Cypriano. Retract. lib. 2. c. 28. Idem etiã habetur apud eundẽ contra Cresc. Gram. li. 2. c. 38. [r] *Ipsa est Ecclesia quæ intra Sagenam dominicam cum malis piscibus natat. Corporalem separationem in littore maris hoc est in fine sæculi expectat: corrigens quos potest, tolerans quos corrigere non valet. Non tamen propter eorum quos non corrigit iniquitatem, ipsa bonorum deserit vnitatem. Augustin. Epist. 48 ad Vincentium.* [s] *Quomodo vos nefario scelere ab vnitate Catholica tãquam ab Area dominica separatis: quæ vsq; ad tempus ventilationis necesse est, vt habeat & frumentum in horreo recondendum & paleam ignibus consumendam. Idem Epist. 50. ad Bonifacium. Et alibi. Firmissime tene Aream dei esse Ecclesiam Catholicam & intra eam vsq; in finem sæculi frumento mixtas paleas contineri. Hoc est bonos esse simul & malos. Nec pro malis bonos deserendos, sed pro bonis malos, in quantum exigit fidei & charitatis ratio, tolerandos. lib. ad Pet. Diaconum de fide cap. 43.* [t] *Quisquis dilexerit speciem domus dei, tolerat ea quæ sunt in contumelia nec propter hoc relinquit domum ne fiat ipse non vas in contumeliam quod tamen in domo toleratur sed stercus quod de domo proijcitur. Cont. Epist. Parm. lib. 3. cap. 5.*

blots and ſpots, for [a] any wicked one whatſoever in our Church ſhould you ſeperate your ſelues frõ our aſſemblies in the *Temple* of the Lord.

Laſtly, doe the faithful here thus *cõtinue with one accorde in the Temple?* What then ſhal we thinke of our nice and Lady-like Profeſſors in theſe daies who either vpon a prowde conceipt to ſeperate themſelues frõ the multitude, or vpon a wanton Niceneſſe to be vnwilling to come abroade, or vpon an affected pompe to imitate greate ones (no neceſſarie occaſion vrging them) withdraw themſelus from the Church: and, as if God and his word, and his Miniſters were al bound to attende them, they turne their Parlours into *Temples* their baſons, that oftentimes they put vnto baſe vſes, into the lauer of Baptiſme, their carowſing cups into Communiõ cups, their tables of Epicuriſme into watch-towers for the Lordes Prophets. To them I ſay with Saint [b] *Chryſoſtome*, that the Church or *Temple* of God

[a] *Eccleſiam Chriſti, quæ non litigioſis opinionibus fingitur ſed divinis atteſtationibus comprobatur propter quẽlibet hominẽ relinquere non debemus Epiſt. 50. ad Bonifacium & lib. de fide & operibus cap. 5.* Nice Profeſſours.

[b] *Neq; enim vnguentaria taberna Eccleſia eſt aut officina forenſis, ſed locus Angelorum, locus Archangelorum, Regia Dei, cœlum ipſum. Hom. 36. in 1. Cor. Tom. 4.*

24947

God is no private house, no profane house, but the place of Angels & Archangels, the court of the king of heaven, and the habitation of God himselfe.

What shal wee thinke of our vaine and idle-disposed Professours, who vpon a careless and sloathful negligence only are like thē in [x] *Chrysostome* scarce seene in the Church once in a year; but do commonly absent themselues from these places: preferring the foode of their bodies before the foode of their soules and the market place, and peradventure a worse place, before the house of God, and the[y] race or the theater before these sacred Oratories of the Lord. Of them I say with S[t]. *Ambrose*, [z] they are worse then the verie Jewes of whō the Prophet spake[a] This people commeth neere vnto mee with their mouthes, and honour mee vvith their lips, but their hearts are far from me. The Jewes seemed to yeelde their speech and presence, and to giue some countenance vnto the word: but these

Idle Professours.

[x] *Eorum me pudet qui toto anno vix semel in Ecclesia conspiciuntur. Idē. Hom. 2. in 2. Cor. 1.*

[y] *Si quis ad equorum curricula vocaverit, & ad Theatra iniquitatis, multi concurrūt, sed si ad domum orationis, pauci sunt qui non eunctentur.* [z] *Idem in Ps. 127. lætatus sum, &c.*

[a] *Serm. 19. in Psal. 119.*

[a] *Es. 29. 13.*

come not so farre, they giue little coũtenance, lesse speech, and no presence at al.

Profane Professors.

What shal we thinke of our lewde and profane Professors, who although they come often vnto the Church, yet were it as good they were absent from the same. They make this place, as *Seneca* [b] saith some did the schoole of Philosophy, *otij diversorium* the Inne of idlenes, or else *somni domum* the house of sleepe. Wherin while the Ministers of God are sincerely preaching & exhorting with Saint *Paule*, they are securely sleeping and snorting with [c] *Eutichus*. Or else, like them in Saint *Basil*, they make this house of praier [d] the place of intemperat babling and [e] profane communication: The reby sometime hindring the Preacher, somtimes the hearers, and at al times themselues. To them I say with *venerable Bede*, [f] in the house of God where it is certaine that God and his Angels are present, nothing should be done to hinder our

[b] *In Epist. ad Lucilium.*
[c] *Act. 20. 9.*
[d] *Basilius Hom. 5. in Psal. 29. Tom. 1. in illa verba. In templo eius omnes dicent gloriam. &c.*
[e] *Idem in Psal. 18.*
[f] *Maxime in ipsa domo orationis vbi Angelorum præsentia sẽper adesse nõ dubitatur, ne quid ineptum fiat, ne quid nostrã fraternam ve orationẽ impediat, totis viribus agamus. in Iohannem lib. 1. cap. 2.*

24947

our owne, or our brothers devotion.

Finally what shal wee thinke of our humorous and new-fangled Professors who are not ashamed to prefer private meditatiõ in the chamber before publike praier in the Church. To them I say, that both are good, and both haue their warrant out of the word of God. Only as the wise man saith, [s] there is a time for al things, and let privat praier haue his time, and it is most commendable and necessarie, whether it bee in the morning when thou risest, or at night when thou goest to bed: when thou goest forth, or when thou cõmest in, in thy chamber a home, or in the fields abroad. Yet in performing this exercise, to neglect the publike and solemn assemblies of the faithful in gods house, cannot be warranted out of the word of God. Thou dost wel when thou praiest for thy selfe in thy chamber: but thou dost better when thou praiest for thy selfe & others in the church. [h] There I confesse thou speakest with thy God,

Humorous Professors.

[s] Eccles. 3.

[h] *Illic cum Deo loqueris hic nunc cũ deo loqueris, nunc deus secum.*

a good Father, but here sometime thou speakest with God by thy praiers, some times God speaketh to thee by his preachers.

Wherefore (Fathers and brethren, reverend and beloved in our Lord and Saviour Jesus Christ) the summe and effect of al is this: let not any vaine conceipt carry away any of vs, either wilfullie to refuse as the *Papistes* doe, or maliciously to despise, as the *Anabaptists* doe, or carelesslie to neglect, as *carnall* men doe, or absurdly to reiect as *Humoristes* doe the assemblies of the faithful in the *Temple* of the Lord. Let vs rather holde it our ioie and crowne, that God hath so blessed vs: that neither persecution, which hath vexed many of Gods Saints abroad, nor pestilent infection, which hath seazed vpon many of our brethren at hom, haue hindered our frequent meetings in this sacred place, in this holy house. For albeit wee haue not the same *Temple* as the Jewes had, wherein were the *Arke*

of

24947

of the *Couenant*, the *Tables* of the *Testimonie*, the *Cherubins*, and the *Mercy-seate*, the visible signes of Gods fauour: yet insteede of them we haue the churches of Christians, places severed for Gods service & the assembly of his Saints. Where we may heare his word preached as the only food of our souls. Where wee may receaue his Sacramentes duely administred as the only pledges of our redemption, where we may lift vp our hearts and hands vnto God, as a sweete smelling sacrifice in the nostrels of the Lorde. Where wee haue a promise of Christs presence & therein[1] of the presence of Angels & Archangels, where the whole body of Gods children & cõmunion of Saints doe sing praises to their Creator, and with one voice send vp their supplications to the king of heaven.

O my deare and blessed brethren, what forcible meanes are these to moue, what effectual argumentes are these to perswade for mercy at Gods

[1] *Vbi Christus medius, magna est multitudo, vbi Christus est, necesse est & Angelos esse necesse & Archangelos. Chrys. Hom. 26 in cap. 12. Act.*

hands? For if [k] the praier of one righ-
[k] Iac.5.16. teous man availeth much, if it bee fer-
vent; what shal the praiers of a whole
multitude of Gods servants doe? If the
prayer of one humble-minded man
[l] Eccl.35.17 [l] pierceth the clowds, and ceaseth not
till the most high haue respect there-
vnto: what shall the prayers of ma-
ny humble minded men doe? Whi-
ther vvill they ascende? Surely they
wil soare on high, and mount vp a loft,
[m] Gen.32. and vvith [m] *Iacob*, they vvil even wra-
stle with God, and neuer departe till
[n] Mat.18.19 they haue a blessing. Lastlie if [n] where
.20. tvvo or three are gathered togither
Christ Jesus hath promised his pre-
sence among them, and to graunt their
desires: hovve much more manifest-
ly and apparantly wil he shew himselfe
to bee among, and [o] to fulfil the pe-
titions of so manye hundreds, yea
peradventure of his Saintes assem-
bled in his *Temple*, in vvhome there
is but *Cor vnum & anima vna*, one
hearte, and one soule, as vvas in those

[o] *Si duo magna possunt multo magis plures. Chrys. Hom.37.in cap.17.Act.*

faith-

24947

faithfull Christians in the [r] primitiue Church. [r] Act. 4.32.

Howe then, my brethren, shoulde our harts think, our thoughts meditate our meditations will, our wils desire, our desires affect, our affections long to bee often heere? O that I coulde but perswade you to like & loue these holy places consecrated to the honour of Almighty God? O that I could but perswade you to imitat *David* a prince & a Prophet in this holy duty! O howe did he loue gods house? how did he lõg after his holy *Temple*? how did he [q] reioice when they said vnto him, we vvil goe into the house of the Lord? Never did the [r] Hart so bray after the rivers of water, as his soule did after the service of God in his *Temple*. Never was he so much tormented for his banishment from his countrey, as that thereby he vvas now banished from the Lords Tabernacle. [s] O Lord of hostes, saith hee, hovve amiable are thy Tabernacles? My soule longeth and fainteth for

[q] Psa. 122.1.

[r] Psal. 42.1.

[s] Psal. 84.1, 2, 3, 4.

for the courts of the Lord, my heart & my flesh reioyce in the liuing God. Beholde, the Sparrow hath found her an house, and the Swallowe a nest vvhere shee may lay her young, euen thy altars O Lorde of Hostes, my king and my God. Blessed are they that dvvell in thy house, they vvil euer praise thee. And therefore else-where hee desireth not many things but one thing & that not coldly but earnestly he requireth it at the Lords hands, & that was not honor with the ambitious, pleasure with the luxurious, wealth with the covetous; but the one & only thing which hee desired was to [t] dwell in the house of the Lorde al the dayes of his life, to behold the beauty of the Lorde, and to visite his holy *Temple*. But little doth the world now accompt of Davids one thing, and many regarde it lesse then nothing. But, the time being past, I cannot now stande to presse this complaint or to taxe the little care of many in these matters. And therefore I can but

[t] Psal. 27. 4.

24947

but heere commit and commende all that hath beene ſpoken at this time to the effectual operation of the Spirit of God in your obedient hearts.

Nowe the [u] God of patience and conſolation giue vs all his grace and holy ſpirite, that with theſe faithfull Chriſtians wee may not only beginne but alſo *perſevere and continue* vnto the ende in all holy dueties: that, being like affected one towards an other, we maye with *one* minde, and with *one* mouth giue praiſe to God the Father of our Lorde Jeſus Chriſt: and that wee may euer haue a longing deſire to frequent the *Temple* of the Loide with the Church militant heere on earth, vntill vvee bee made members of the Church triumphant there in heauen.

[u] Rom. 15. 5.

To GOD the Father, the Sonne, and the Holie Ghoſt, three perſons in Trinitye, one eternall everliving and onlye vviſe God in vnitie might and Maieſtye, bee rendered and aſcribed all honour and glorie, povver and

and praise, dignitie and dominion now and for evermore. *Amen.*

Soli Deo laus omnis & gloria.

24947